CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, JULY 23, 1842. VOL. XXI.—NO. 30

RELIGIOUS MISCELLANY.

For the Register and Observer.

A SHORT SERMON BY A LAYMAN.

'Without *Faith* it is impossible to please God.'

The necessity of *faith* in the Christian or religious man, is frequently asserted in the New Testament. The spiritual blessings, and benefits promised in the gospel, and the salvation it offers, are expressly said to depend on *faith*. And this is proper and reasonable. Salvation is promised to those who embrace and habitually conform to the spirit and precepts of the gospel declared by Christ, or those who believe it. For none will embrace it and conform to it, unless they believe it of divine origin and authority. Faith is the foundation of obedience. It was so with the ancient patriarchs, who were the sincere servants of the true God. Without faith they would not have been acceptable to him. It may be said that this is too evident to be doubted, or to require illustration. And yet the act of faith is made a *mystery* by many; it is asserted, by others to relate to doctrines incomprehensible and ever unintelligible; which cannot be explained, and have no practical effect or influence on the conduct; and by others, it is supposed to operate as a *charm* and no account can be given of it.

What then is the nature of religious faith,' without which we cannot please God?' In its nature, if not in degree, and in particular cases, it is the same in every religious man—heathen, Jew, or Christian. It was essentially the same in Enoch and Noah, Abraham, Jacob, Job, Moses, Daniel, David, in Simeon, in Cornelius, in the godly parents of Timothy—who had not heard of Christ; as in the Apostles, in Paul and Barnabas, and in all pious and holy Christians to the present time. They believed that there was a God, and that he is the rewarder of such as diligently seek him. The Christian also believes that Jesus of Nazareth was the true Mesiah, sanctified and sent into the world by God, to reveal his grace, and offer pardon to the truly penitent; and thus to confirm the doctrines believed and embraced by the godly men of old among the Jews, and admitted as probable by the wise and good in the heathen world.

Faith, then, is essential in all true religion. There is no foundation and no support for religion without it. Unless we believe that there is a God, who possesses all moral perfections, and will reward those who diligently seek and serve him, we have no inducements for a holy and religious life; we shall not make it our great care to please and obey him. But, if we have faith in his Being and moral attributes, we shall then have a motive for obedience, powerful and controling. If we believe in the promises made by Christ and his Apostles, we have the strongest moral influence in favor of a holy life; we shall thus become possessed of a divine nature; the great aim and end of all true religion. How important is this religious faith, or faith in the promises and declarations of the gospel, every one must know, who considers the trials and temptations which surround us in the world, in every situation. The influences to evil, from the world and the passions, are numerous and powerful, and nothing but the antagonist influence supplied by religious faith can subdue or overcome them. A code of mere morality which has reference only to the outward conduct is insufficient to guide us and keep us from all moral evil. Worldly morality will be found powerless in the struggle between duty and inclination, good and evil. We do not ask for an *increase* of faith—we have reason to suppose we have all that is proper for us. But we may seek and pray to have our faith strengthened and confirmed—not to have faith *increased*, so as to enable us to understand and believe all *mysteries;* but *confirmed* and established as to the great essential doctrines of religion such as the patriarchs and prophets of early times possessed, which led them to live in all sobriety, holiness and benevolence, and in hope of the fulfilment of the divine promises made in different ages to the righteous.

A WORD ON THE SUPERFICIALNESS AND BOLD SPIRIT OF INQUIRY THAT DISTINGUISH THE AGE.

The present is a superficial age. This results, in a great measure, from the very improvements that have been made in various departments of science and art. The objects of pursuit are multiplied, the field of cultivation enlarged, while the powers of the mind remain the same. The necessary consequence is, that, in their anxiety to become acquainted with all, men fail of obtaining a deep and thorough knowledge of any. This remark is of course to be taken, as liable to exceptions; but its general truth will not be questioned. Where are the *giants* of other days—the profound scholars, the mighty masters, at the very thought of whose labors our feebler minds are appalled? The race is extinct; the grave has long since closed over the last of them. Mental cultivation to a certain degree is doubtless more general than at any former period. Information is more widely diffused. This will not be denied. But, in proportion to its diffusion, is there not reason to believe that it is also more shallow? And is it not the tendency of superficial acquirements to render men rash, assuming and restless?—impatient of restraint and unsubmissive to authority? confident in their own powers, and overbearing and intolerant towards others? And can we see nothing of these dispositions and tempers in the character of the present times? Alas, they meet our observation, wherever it turns. Every thing is now called in question. No principle is regarded as settled, no usage as sacred. The public mind seems in a state of feverish excitement, vacillating and unsteady, beyond all former example. Men are ready to dig up the very foundations of the social edifice, on the slightest suggestion that they may perhaps be better laid. I say not that this state of things is on the whole, to be deprecated. It is a stage, perhaps, through which it is necessary for the world to pass in, its onward progress. But its *immediate* effects can hardly be otherwise than injurious to the best interests of society. These effects, however, will, as I trust, be but temporary in their duration. The evil will work its own remedy.

For in the next place, the age is no less marked by a *spirit* of *bold* and *fearless inquiry*. The empire of proscription is at an end. Each individual now asserts the right to judge and decide for himself, the learned and the ignorant, the competent and the imcompetent alike. The authority of great names, and reverence for imposing forms, are fast losing their hold on the public mind. There is no longer the same respect as formerly for ancient establishments and long prevalent opinions—a respect, which, though it has often been auxiliary to peace and good order, has also been often perverted to shelter abuses and to perpetuate error. Subjects once regarded with awe, are now approached with a free and fearless familiarity, and subjected without scruple to the test of a rigid scrutiny. From this spirit of inquiry, rash and misdirected as it often is, and is, so far, of evil tendency, we may still fairly anticipate much that will benefit and bless mankind. It is a spirit, with which a deep and ardent love of truth may be readily combined, and out of which a fearless devotion to duty will, under favorable circumstances, naturally grow. It requires indeed to be regulated—what energy of the human soul does not?—by a discreet and sober judgement, to prevent its degenerating into a fierce and reckless self-confidence and impatience of control. But such is the condition of humanity. We are not to look for unmingled good, in the present state, even from our noblest endowments. This cannot be, unless we cease to be men. Our foftiest distinctions are in intimate relation to the weaknesses that degrade us: and it is often lamentable true that 'the light which leads astray, is light from heaven.' The vigor of a powerful mind, operating in a wrong direction, will but carry its possessor the further from truth and goodness, and subject him to a weight of responsibleness, that a feebler intellect could have never incurred. Still, reason is the gift of God; and its exercise, free and unchecked by any extraneous influence, cannot be otherwise than conducive, on the whole, to the cause of virtue and happiness. For there is in the human soul a strong and inborn love of truth—a love which may be perverted, but can never be wholly rooted out. Truth was made for man, and man for the truth; there is a powerful and undying sympathy between them, and they cannot be *forever* kept asunder. Men may be deceived, deluded and led astray. Their wanderings may extend far, and continue long. Thick clouds of error may envelope the mind, and shut out the light of truth and heaven from the soul; and the darkness may seem to be total, and threaten to be perpetual. But it will not be so. In the deep centre of the soul a spark of the divine fire still slumbers, which the breath of Heaven will, in due time, kindle into a flame. The wanderer will discern his true situation, and retrace his steps. By whatever disturbing forces the mind may be effected, and driven from its bias for a time, when left to its spontaneous motion, it settles, at last, to this central point, true as the needle to the pole. No man ever prefered error to truth, knowing it to be error. Every one feels that such a choice would it be impossible. But why impossible, if the love of truth be not natural? On the conviction I feel of the reality and power of this love, rest my best hopes for the destinies of man.—*Unitarian Advocate.*

CONGREGATIONALISM AND PRESBYTERIANISM.

Whoever has closely watched the progress of events, and the developments of feeling between these two branches of the Christian Church, for the last five years, cannot but have noticed, that the *difference between them*, in respect of ecclesiastical polity, to say nothing of theological sentiment, *is much wider* than was formerly supposed. Congregationalism is a *democracy*—Presbyterianism is an *aristocracy*. Congregationalism governs by the *many*—Presbyterianism rules by the *few*. In Congregationalism, the power resides in the *Church*,—in Presbyterianism, in the *Session*. Presbyterianism, in the language of the civil tribunals talks of the 'arraignment' and the 'appellant,' and the 'highest Spiritual Court' and the 'judges,' and the 'sentence;' Congregationalism knows no earthly authority, higher than that of *the Church itself*, unless it be that of a Council, whose powers are merely *advisory*, or at most, those of a reference.—*N. E. Puritan.*

ONE OF THE DOCTRINES OF CALVINISM—NATIVE TOTAL DEPRAVITY.

The popular, or Calvinistic system, teaches that all men by nature are totally depraved. That is to say, the moral constitution of men as certainly develops sin and sin only, as their intellectual constitution develops memory or reason. There is amiableness, indeed, and a seeming goodness; but it is only seeming. According to the only true and righteous judgment of God and good men, everything in the human heart, and everything actually proceeding from it, is utterly wicked and abominable; and all the current language of discrimination, between the good and bad qualities of the mass of society around us, is the fruit of entire mistake and delusion,—for the simple reason, that there is *really* nothing *good* among them; that men, in general, are in every thought, word, and deed, only, and altogether, and always, *bad*! This entire wickedness, thus inevitably flowing from the very constitution which God has given to men, or from the circumstances in which he has placed them, is charged upon them as the most unspeakable guilt; such a guilt as to render an infinite atonement necessary. And here, in the popular system, is introduced the practical use of the doctrine of the Trinity. For it is contended that, in order to expiate this guilt, and to render it proper that God should pardon it, it was necessary that the Almighty himself, in the second person of the Trinity, should take to himself human nature; and, that this complex being, one part of whom was the immaculate and omnipresent God, should hang upon the cross, and there die, as truly as ever any human culprit did. But this is only one of the doctrines, that have sprung from the original stock—viz. the native and total depravity of men. This depravity of course implies an absolute and supreme unwillingness to be good and holy; so that it is rendered just as certain, that man, without the special interposition of God, will never fail or cease to sin, when the object of sinful affection is presented, as that he will never fail to think, when the object of thought is presented. This is the much explained doctrine of *moral inability*. It is not that a man is unable to be holy, in the same sense in which he is unable to lift a tree of the forest from its roots. It is a *moral* inability, say its advocates; but still it *is* an inability, as invincible, as immovable, by human power, though not in the same sense immovable, as the oak of the forest. In other words, it is an unwillingness, originated in the soul by the will or by the providence of Him who made it, springing up with the first exertion of its moral faculties, occupying and possessing the *whole moral being* of a man, and leaving in it, therefore, no prop, no power whereby a holy disposition may be raised up. That disposition, whenever formed, arises, it is said, from no antecedent willingness in the sinful creature, but from the interposing and special grace of God. And this leads us to notice the most distressing and tremendous feature of the whole system. The needful grace is withholden from multitudes; or to use the most mild and cautious language, this special grace does not act, does not take effect upon multitudes. And, therefore, as an inevitable consequence, these multitudes, only for conforming to a law of their *being* or *condition*, no matter which—only for acting as they are certain to do, are doomed to remediless, endless, infinite woes! The being, born with the seeds of this awful malady within him, lives till they develop in his constitution the fatal disease, and then, after, it may be, one day or one month of suffering under this sickness, which he could not originally prevent, he is, *for* this sickness, a cherished, if you choose to say so, but still a natural sickness—he is sent down to those fires of hell, which, though they will burn for ever, will never purge away one plague-spot of the foul and loathsome distemper!

This is no fiction, no awful dream, no vision of horror, visiting the distempered imagination through the curtain of darkness and night; but it is an open and daylight reality, declared in the high places of the pulpit, preached to congregations of men, with all their waking senses and faculties about them. Awful as the statement is, I have weighed every word of it with extreme caution, and delivered it, on mature deliberation; and I ask any intelligent Calvinistic to deny it in any part or particular. It would give me the sincerest pleasure, if one step in this terrific procession of doctrines were denied to belong to it,—if one link, in that iron chain, which seems to me to bind justice and mercy equally, were fairly and for ever broken. Should any Calvinist revolt at the representation, then, I would ask him to specify the part he would give up. I would say to him,—'do you not believe that the nature of a man is what God gives him, and that this nature in every man is totally depraved? Or do you not believe that this nature is placed in such a condition, that total depravity is the certain result? Is not this total depravity an entire unwillingness to be holy? Is not this unwillingness, being total, so strong as to make it certain, in the eye of God, that, without his special interposition, it will continue till death? And continuing thus, is it not the very thing—though it sprang from nature, though it was just as certain to be developed in the constitution of man, as the appetite of hunger, or the faculty of reason—is it not the very thing, this native, total depravity, that will fix upon a man, according to your doctrine, the doom of endless suffering?'

And if all this be true, what is its aspect, I solemnly ask, towards piety, towards all our reverent, grateful, and affectionate thoughts of God? Would *any* man, I seriously ask, be willing to take to himself the character, which he thus ascribes to his maker? Would any parent be, for the world, thought capable of treating his children thus—or any king, his subjects—or any master, his servants? And is there no reason for pausing at a system, which thus shocks all the moral sentiments of mankind?

And yet, this is the system that professes itself to be the only, and exclusively, TRUE GOSPEL!—*Dewey.*

CHRISTIAN LIBERTY.

Does this imply licentiousness, or a reckless disregard of the feelings or interests of others? Is the freedom of the Christian a principle of disorder, vice, or selfishness? It is enough to ask this question. It needs no answer. Surely, freedom of conscience, the free toleration of all honest opinions, the permission to every man to judge for himself, (as abstract doctrines, I say,) surely these do not bear an unfriendly aspect towards human interests. Neither are they licentious doctrines. This, indeed, was the great cry, at the Reformation, and whenever and wherever, since that time, the cause of Christian liberty has been advocated. But what is the fact? Have men grown more vicious as they have grown more free in sentiment? Is the Protestant portion of Christendom, the most corrupt part? It is enough, I say again, to ask this question. It is enough to refer to Spain, and Italy, and Russia, on the one hand, and to England, Germany, and North America on the other. Where is the Sabbath most strictly observed? Where have commenced the great moral reforms that signalize the present age? And where is the heaviest hand of restraint laid upon all the vices? It is in this freest country in the world!—*Ibid.*

HUMILITY, THE TRUEST LOFTINESS OF CHARACTER.

Humility, is the truest loftiness of character. For, what is humility? It is an unfeigned acknowledgment to ourselves, and to others, if need be, of our faults, mistakes, errors, and sins. And what is this, but a homage to truth, at the expense of our own pride, self-esteem, ease, and almost every cherished passion of the ordinary and worldly mind? That homage is called humility; but it is, indeed, the loftiest homage that man can pay to truth, to virtue, and to God! It is the love of all these—it is the love of everything glorious and excellent, forcing its way through all the barriers that the evil heart can set up to oppose it.—*Ibid.*

THE ORIGIN AND PROGRESS OF THE TRINITARIAN DOCTRINE, AND THE CAUSES OF ITS CONTINUANCE.

[From the 19th chapter of the Christian Layman.]

If we place any dependence upon ecclesiastical history from the time of the Apostles for two or three centuries, (and it should be remembered, that all the ancient ecclesiastical historians were considered orthodox,) we must say, with the learned Professor Norton, 'we can trace the history of this doctrine, and discover its source, not in the Christian revelation, but in the Platonic philosophy; which was the prevailing philosophy during the first ages after the introduction of Christianity, and of which all the more eminent Christian writers, the fathers, as they are called, were in a greater or less degree disciples. They, as others have often done, blended their philosophy and their religion into one complex, heterogeneous system; and taught the doctrines of the former, as those of the latter. In this manner they introduced errors into the popular faith.' 'It is an old complaint of learned men,' says Mosheim, 'that the fathers or teachers of the ancient Church were too much inclined to the philosophy of Plato, and rashly confounded what was taught by that philosopher, with the doctrines of Christ our Savior; in consequence of which, the religion of heaven was greatly corrupted, and the truth much obscured.' 'Few of the learned are so unacquainted with ecclesiastical history as to be ignorant what a great number of errors and most preposterous opinions flowed in from this impure [unscriptural] source.' And, no doubt, one of the most erroneous and preposterous of these opinions was the strange doctrine of the Trinity. * * *

It must be acknowledged, that, while the Apostles had the administration of the affairs of the church, there was nothing that appeared at all like the present Trinitarian doctrine. But when they had left the world, after having converted to their faith many learned doctors, and Platonic philosophers, who possessed almost all the learning and talent of the age, it was natural, and a matter of course, that the control, direction, and all the affairs of the church, should (as they did) go into their hands. And although they were sincere converts to Christianity, yet as they were but men, (having prepossessions like other men,) no less could have been expected of them, than that they should amalgamate the doctrines of their early-taught philosophy into their late adopted religion; which we find they did. And so by them, and their successors, the origin and progress of the doctrine was effected; while the common and unlearned Christians were generally opposed to it; and I believe ever have been so, (when left to act freely,) from that time to the present. But what could they do? Not one in ten of them, in that age, could read or write at all. And those who could read had not the means for it; there were then no books printed; and manuscripts and copies were so few, and costly, that the poor and common Christians could not obtain them. What could have been expected, but that they would be controlled, directed, and carried along, as they were, in the strong current caused by the Platonizing fathers, who had become their teachers? This current was made powerful by a multitude of Platonizing fathers, and by the addition of local ecclesiastical councils, so as to immerge all other streams of faith; and in the fourth century, it was by a general council at Nice, with the great Emperor Constantine at its head, (the civil and ecclesiastical powers being then first united,) made as absolutely irresistible, as the current of the Mississippi, or the billows of the ocean. If any one attempted to resist the decrees, what was his fate? He must be excommunicated, anathematized, imprisoned, or banished, or put to death; nay more, he must be damned eternally! Who would not *profess* to believe *anything*, to free himself from these evils, to save himself from temporal and eternal death? And what merit would there be in such a forced faith? This system of persecution for opinion's sake was carried on for centuries, even through all the dark ages. True, there were some little breathings of liberty and hope, when there happened to be a favorable change of emperors; but these were short and few. And, since great light has dawned upon the world, even since the Reformation, (as it is called,) though the arm of civil power has been generally withheld, yet the minds of Christians to this day have been directly, or indirectly, almost irresistibly led and compelled to receive this unscriptural doctrine, by the solemn decrees of ecclesiastical councils, by the gloomy dogmas of priestcraft, and the insinuating influence of early education. *Such* faith, *thus* produced, *thus* sustained, can be no evidence of the truth of its doctrines, whatever length of time may have groaned under them. Then let us rely on the Bible only. Let us go for direction, and for our faith, to Him who 'hath the words of eternal life.'

But it may be useful, more particularly, to account for the prevalence and continuance of this doctrine in modern times, and especially in this enlightened age. This doctrine was entailed upon modern times by the enthusiasm of monks, by the force of ecclesiastical creeds and decrees, and by the power of civil authority, by persecuting, by inflicting temporal punishment, and threatening with future condemnation, all who would not receive the Orthodox faith. But at present the same kind of persecutions and corporal punishments are not used. Trinitarians now do not imprison the body, but only fetter and chain the mind; they do not hold men to their faith, by threatening them with temporal evils, but by insuring to them eternal destruction, if they depart from the faith. Their system is to begin with children; to teach them mystical catechisms, and strange doctrines, which minds of their age, and of no age, can understand. They instruct them parrot-like, in their peculiar doctrines and creeds, so that by the habit of constant repetition (and habit is second nature) they become fixed and tolerable, and are thought to be as true as the Bible. And when they arrive at more mature age, they are furnished with a multitude of books, pamphlets, and tracts, all of the Orthodox stamp; they are prevented, if possible, from reading any of a different character. In this way they are trained up when young, in the way their instructors *wish them* to go, expecting that when they are old they will not depart therefrom; for

'"Tis education forms the common mind,
Just as the twig is bent, the tree's inclined.'

And when they have advanced to manhood, their pious Orthodox teachers still treat them as children; they will not allow them to hear any other doctrine preached; they will not suffer any clergymen who hold a different faith to preach in their pulpits; for, by their practice, they consider them heretics, or infidels, and disbelievers of the Bible; they seem not to possess much of that virtue, without which, Paul said, he 'should become as sounding brass or a tinkling symbol;' without which, said he, 'though I have all faith, so that I could remove mountains, I am nothing.' Furthermore, these well meaning preachers labor hard to persuade their hearers, that if they do not fully believe the Trinitarian doctrine, they are heretics, they are infidels, they are unbelievers of the word of God, and that they cannot be saved; they 'must perish everlastingly.' They may sincerely worship the Father almighty, the only true God; have full faith in his Son, sent by the Father to be their only Mediator and Savior; be filled with love to God, and gratitude towards the Savior; and be ever so thankful for the blessed influence of the Holy Spirit; yet, if they believe not the whole of a doctrine, which cannot be found in the Bible, they 'must undoubtedly perish everlastingly!' And even in this world, if they are members of their church, they must be cast out, and treated as an anathema maranatha. And if there should be present any professing Christian, from other churches, who cannot swallow all their creed, they are sometimes not allowed to sit down with them at the table of the Lord, to commemorate the dying love of their Savior; they are virtually told, 'Stand by,' we are 'more holy than' you! Is this their construction of the Scriptural doctrine of esteeming others better than ourselves? And would it not be well for them to consider that, to those persons to whom they say, 'stand by,' Christ may say, 'come ye blessed of my Father, inherit the kingdom prepared for you!' Are not all these facts and circumstances sufficient to account for the prevalence and continuance of this doctrine, without the necessity of receiving it for truth? Will any one be so weak as to say it must be true, because it has been erroneously believed so long? Could it be expected, that the generality of Christians, if they were convinced, would at once, renounce and give up their early imbibed notions, all the creeds and doctrines they had been taught from their infancy, when they are told and assured, if they do, they will be persecuted through life, and damned eternally? 'All that a man hath, will he give for his life.' Surely, then, would a man *profess* to believe *anything*, to save himself from great temporal evils, and from everlasting misery. It cannot be necessary to add more upon this point. I will mention but one more circumstance, which has great weight. It is well known that all bishops, priests, and other teachers in the Episcopal churches subscribe to the thirty-nine articles, in which is contained the Trinitarian doctrine; and all other Trinitarian teachers make public profession of their faith in that doctrine; and generally the members of their churches are required to make the same profession. Now every one knows how natural it is (it is almost second nature) for a man to stick to a faith to which he has pledged himself. If he does not, he is apt to be considered a weak man, or a wicked one. So he is insensibly carried along, as it were by a current, an overwhelming current of popular opinion. I cannot, therefore, conceive, that the prevalence or continuance of this doctrine is any evidence of its truth. Let us therefore lay it aside, and stick to the Bible, the only sure guide for faith and practice.

ILLUSTRATIONS BY COLERIDGE.

Mr. Coleridge, in his 'Aids to Reflection,' has some thoughts and illustrations on the atonement or redemption, by Jesus Christ, which are worthy of notice, and their influence cannot fail to be salutary wherever they are read. We shall give but an abridgement of some of his statements and illustrations. In a reference to the opinions of others, Mr. C, says:

But besides the debt which all mankind contracted in and through Adam, every man, say those divines, is an insolvent debtor on his own score. In this fearful predicament the Son of God took compassion on mankind, and resolved to pay the debt for us and to satisfy divine justice by a perfect equivolent. Accordingly it has been held, by more than one of these divines, that the agonies suffered by Christ were equal in amount to the sum total of the torments of all mankind here and hereafter.

It is easy to say—'O but *I* do not hold this, or *we* do not make this an article of our belief!' The question is—Do you take any *part* of it; and can you reject the rest without being *inconsequent*?—If you attach any idea to the term justice, as applied to God, it must be the same which you refer to when you affirm or deny it of any other personal agent, save only that in its attribution to God, you speak of it as unmixed and perfect. I may therefore put the case as between man and man.

A sum of £1000 is owing from James to Peter, for which James has given a bond in judgement. He is insolvent, and the bond is on the point of being carried into effect, to the utter ruin of James. Matthew steps in, pays Peter the thousand pounds, and discharges the bond. In this case no man could hesitate to admit, that a complete satisfaction had been made to Peter.

Now we will put the case that James had been guilty of the basest ingratitude to the most worthy and affectionate mother, who had not only performed all the duties and tender offices of a mother, but whose heart was bound up in this her only child—all which he had repaid by neglect, desertion, and open profligacy. Here the mother stands as creditor; and here too we will suppose the same generous friend to interfere, and perform with the greatest tenderness and constancy all those duties of a grateful and affectionate son which James ought to have performed. Will this satisfy the mother's claims on James, or entitle him to her esteem, approbation and blessing? Or if Matthew, the virtuous son, should at length address the mother to this purpose: 'Now,' I trust, you are appeased, and will be henceforward reconciled to James. I have satisfied all your claims on him; I have paid the debt in full—you will therefore receive him into your presence with the same love as if there had been no difference between him and you. For I have *made it up*. What other reply could the swelling heart of the mother dictate but this: 'O misery! and is it possible that you are in league with my son to insult me? Must not the contrast of your merits magnify his demerit in his mother's eye, and at once recall and embitter the conviction of the canker-worm in his soul?

'If indeed by the force of Matthew's example, by persuasion, or by additional and more mysterious influences, or by any inward co-agency, compatible with the idea of personal will, James should *repent*; if through conviction and love of this great goodness gradually assimilating his mind to the mind of his benefacter, he should in his own person become a *grateful and dutiful child*—then doubtless the mother would be *wholly satisfied*! But then the case is no longer a question of *thing*,' or a matter of *debt* payable by another. Nevertheless the effect to James is similar in both cases—in both cases James is liberated from a grievous burden; and in both cases he has to attribute his liberation to the act and free grace of another.'

Mr. Coleridge might perhaps have rendered his illustration more complete, by supposing that Matthew not only *obeyed* for James, but consented to *suffer* an equivalent to all the pains which a mother's heart could inflict on her undutiful son. Yet with this addition to the statement it would still be easy to see, that nothing which had been either done or suffered by 'the vicarious son,' could with any propriety be regarded as a ground on which the mother might approve or justify her disobedient James. But when the chraracter of James was changed from a disobedient to a penitent, grateful and dutiful son, there was ground of approbation, and also of joy. Not approbation of what he *was* but of what he now *is*. What he *was* is freely forgiven, and what he *is* cordially accepted and approved. This accords with our Savior's more perfect illustration in the parable of the prodigal son. How then can it be true 'that the righteousness of Christ is the only ground of the sinner's justification' R.

'GOD SPEED THEE, FRIEND.'

The following romantic incident is taken from a very interesting and appropriate address delivered in the First Church in Dorchester, at the funeral of the Rev. Thaddeus Mason Harris, D. D., formerly pastor of that church, by Rev. Nathaniel Hall, its present pastor.

'It was during his junior year in college, that an incident occurred in his history, which, both for the interest it has in itself, and the influence it exerted upon his character, long, if not ever afterwards, I know I shall be pardoned in relating. His mother having learned, by a visit to his room, of his great need of comfortable clothing, and unable herself to help him, save by her hands, had proposed to him to raise in some way the sum of money, a very small one, which would enable her to purchase for him what he needed. After many fruitless attempts to do this, he set off to meet his mother, as by previous arrangement, in Boston. Having nothing in possession or prospect but a few coppers, which he had transferred from his trunk to his pocket as he left his room—and these, so strong were his benevolent sympathies, he gave to a poor crippled soldier that he met on his way, and who, faint and famishing, solicited his aid. As he went on, deeply depressed at his destitute condition, and in despair at his seeming fate, he perceived something adhering to the end of his rude staff he had cut on his way, and found it to be a gold ring, into which his staff had struck itself as he walked, and having engraved upon it the words, 'God speed thee, friend,' its pecuniary worth proving sufficient for its present exigency, and its moral value incalculable, helping to clothe him in what he felt he needed—a cheerful faith and confidence in God. The whole incident acting upon his sensitive nature, and pre-disposed, as he was, to see in every thing which befel him a peculiar and sacred significance, subdued and overwhelmed him, and appears to have given to his character a stronger religious determination. 'That motto,' are his own words, 'has ever been the support of my faith when it was feeble, and the strength of my heart when it was faint.'"

THE GREAT QUESTION.

The world is full of inquiries. Multitudes are saying, who will show me any good? What shall I eat, and what shall I drink, and wherewithal shall I be clothed? What shall I pursue, and what shall I have? But when every question relating to this world has been asked, and when every question has been answered, and they will soon be asked and answered, then, will the simple and solemn inquiry, *am I a good man?* supersede and swallow up every other. Every other will be remembered as but 'vanity of vanities,' in the comparison. Yes, be it repeated and be it felt, and rested, as the most certain and momentous of all truths, when the covetous have asked for wealth, and the voluptuous have asked for pleasure, and the studious have sought and solved all their problems, and the vain have lifted up their hearts for admiration, and the ambitious for honor, then, the simple and the solemn inquiry, *am I good man? am I a good being?* shall penetrate every heart, and absorb every mind; then, shall it be felt to be the great, the decisive, the overwhelming question; and the answer to that question shall be to every human being, the register of his welfare, or his woe!

A PARAGRAPH FOR CONSIDERATION.

There are strange delusions in the world. The Orthodox may oppress, denounce and vilify, and no injustice, in their opinion, is done. They are authorised to trample the 'world's people,' heretics, and infidels, for so Unitarians are called, under their feet; and all this time Unitarians are expected to be still; they cannot utter a word of rebuke or remonstrance, but they must be chastised for it. 'When Hagar offends her mistress, this is downright rebellion; when Sarah beats Hagar this is due correction.' So, according to the 'lively' Jortin, the Orthodox have thought, taking Sarah and Hagar for 'types' of themselves, and of heretics. And so they appear to think now. They being the 'true seed,' 'chosen,' and 'saints,' are at liberty to administer correction to Unitarian outcasts and reprobates. The blows they give are 'sanctified by the good intention, and the salutary effect.'

RELIGION IN REALITY AND PERFECTION.

It is a great thing to give religion its place among the realities of human affection, desire and pursuit, to bring all the active and rational energies of the mind to bear upon it, to introduce it into the depths of the soul, and to make it the home-bred, heartfelt interest of our being. It is a great thing; but it is the only thing that is genuine and true.

I should but little value the religious progress of any individual, who did not find his thoughts more and more rational, more and more familiar with holy themes; who did not more and more feel religion as he feels other things, as he feels friendship, hope, love,—as if it were a part of himself; as if he could not live—not merely as if he could not die—but as if he could not *live* without it. No man can feel this who does not feel it as he does other things. No man can *preach* this great and living theme as he ought, with any artificial aids. No solemn dullness can help or suffice here. A passion of tears is not the thing. We may weep, indeed, and well may we do so at times. But to my mind, there is something beyond all tears, beyond all tones, beyond all the ordinary methods of description—a sense of religion, not as taught, but as felt, as springing immediately from the self-teaching experience of the heart, from long-continued, and wide-reaching reflection—a sense thus formed of religion as unutterably precious, glorious, real and true; in one word, there is a great and living, and sober, and blessed certainty, an immoveable calmness, trust, fixedness of the soul, before which, if we could rise to it, all enthusiasm and all impulses would shrink away abashed. There is no description by which I can so fully set forth religion in this reality, and this fulness of perfection as by simply referring to the mind that was in Christ. Such a mind was never presented to human observation, as his; of whom, amidst all his afflictions, it is but once written that he wept, of whom it is never written that he smiled; who was at once, the most tried and patient, and the most calm and cheerful of beings. See how naturally all the gladdening aspects of nature rise before him, how, calm and fair images from the lillies of the field and the flocks of the pasture interweave themselves with all his discourses, and yet before his eyes was ever presented and stedfastly held up, the bloody scene of the crucifixion! Behold a teacher without enthusiasm, without any feverish excitement, without one hasty word, or extravagant action, and yet snares and wiles, calumny and persecution, prejudice and deadly hatred waited for him at every step! Waited for him at every step—and yet he walked through that land of foes and spies and betrayers, speaking lessons of grave wisdom, calmly as if he had been walking in the cool and sequestered groves where philosophers resorted to deliver their precepts.—*Dewey.*

WITHIN—NOT WITHOUT.

Look at the mass of mankind; they are seeking happiness: but whence? From outward delights: from wealth, from honor, from friendship, from the pleasures of sense. It does not occur to them that an inward preparation of mind is necessary to make even these objects the ministers of solid good; to say nothing of the higher sources of happiness which pertain to man's spiritual nature. O, blindness unparalleled! Will a sick man neglect the disease

that is wasting his vitals and racking his frame with agony, and seek health, and strength and rest from delicious viands, from sweet odors, from soft music, from goodly prospects? Will he quench the flame of a fever by the fragrance of a rose? Will he cure an ague by arraying his body in gorgeous apparel? Will he remove a deep-seated consumption by listening to a jovial song? Will he heal a dropsy by feasting on a dainty meal? Will he eradicate a cancer by gazing upon a pleasant garden? Will he restore a mortified limb by resting it upon a downy pillow? He may do all this sooner than the sinner, with his heart unchanged, will find peace and rest from objects of external good. The torment is within him. His soul is a den of corrupt passions, a cage of impure desires. It is desperately diseased with pride, self-will, rebellion, discontent, envy, fear, inordinate affections of every kind. These are the fever, the ague, and the dropsy of the mind. These he carries to the pursuit of earthly good, and it is all one whether he is successful or unsuccessful. If successful—if, for example, he gains wealth—then he is a miserable rich man: if unsuccessful, he is a miserable poor man. The wretchedness is in the soul itself, and all the kingdoms of the world and the glory of them can either remove nor palliate it.

CHRISTIAN REGISTER.

BOSTON, JULY 23, 1842.

ANNUAL VISITATION OF THE DIVINITY SCHOOL.

The Twenty Sixth Annual Visitation of the Divinity School at Cambridge took place on Friday, 15th inst, at 10 o'clock, A. M. Rev. Dr. Ware Jr., offered prayers, and the exercises were then as follows:

Voluntary.

1. Religious Fictions. Mr. John F. W. Ware.
2. The just influence of Reason, Tradition, and the Scriptures in the Search after truth. Mr. Amos Smith.
3. The Importance and Application of Social Influence in Religion. Mr. Augustus R. Pope.
4. The Pulpit and the Lyceum. Mr. Samuel Pettes.

HYMN.

On thy church, O Power Divine,
Cause thy glorious face to shine;
Till the nations from afar
Hail her as their guiding star;
Till her sons from zone to zone
Make thy great salvation known.

Then shalt God, with lavish hand,
Scatter blessings o'er the land;
Earth shall yield her rich increase,
Every breeze shall whisper peace,
And the world's remotest bound
With the voice of praise resound.

5. The Sentiment and Duty of Reverence. Mr. George. W. Packard.
6. The Obligation of an enlightened Christian to conform to prevailing Religious Usages. Mr. Joseph Osgood.
7. Exposition of John xvii. 5. Mr. John T. G. Nichols.

HYMN.

Leader of Israel's host, and guide
Of all who seek the land above,
Beneath thy shadow we abide,
The cloud of thy protecting love;
Our strength thy grace, our rule thy word,
Our end the glory of the Lord.

By thine unerring Spirit led,
We shall not in the desert stray;
We shall not fail direction need,
Nor miss our providential way;
As far from danger as from fear,
While love, Almighty love, is near.

8. The Practical Christianity of the Third and that of the Nineteenth Century. Mr. William O. Moseley.
9. The comparative Strength and Prospects of Romanism ane Protestantism at the present time. Mr. Frederick D. Huntington.
10. What is to be understood by the "Coming of Christ in his Kingdom"? Mr. Thomas Dawes.
11. The Minister a Reformer. Mr. Dexter Clapp.

HYMN.

[By Dr. H. Ware, Jr.]

Farewell, dear scenes of study and devotion!
Shades of the soul, in saintly musing trod!
Where, far from earth and rude life's vain commotion,
We walked in Truth's bright beam,
We drank of Faith's pure stream,
And sought a true alliance with the Son of God.

Those precious days of preparation ended,
Trembling our steps forsake the cherished sod;
Like him, on whom the anointing Dove descended,
We stand at life's broad gate,
And, looking upward, wait
The unction that shall seal us for the Church of God.

Sin, sloth, and self abjured before the altar,
With fresh resolve our pilgrim path we plod;
Help, Lord, from heaven, that ne'er our feet may falter!
But gird our steadfast youth
With boldness, love, and truth,
And fill our trusting bosoms with the Peace of God.

We fear no conflicts, with Christ's banner o'er us;
We dread no ills, beneath our Shepherd's rod;
His strength and peace, his cross and heaven before us,
Shall arm our feeble faith,
And quell the darts of death,
And win immortal succor through the Grace of God.

Glory and honor be to Him for ever,
Who aids and cheers us with auspicious nod!
To Him be consecrate all high endeavor;
For him all toils be done,
For Him all trophies won,
Till Grace shall crown our souls before the Throne of God.

The hymns were sung by members of the School. Dr. Noyes closed the services with prayer, and invoked the parting blessing on those who were this year to enter on the work of the Christian ministry.

The performances of the young gentlemen seemed to us uncommonly excellent. They were not wanting in proofs of thorough scholarship, while they were distinguished by good sense, elevated yet practical views, a correct, vigorous style, and a spirit of deep piety and enlarged charity that was exceedingly gratifying.

ANNUAL MEETING OF THE ALUMNI.

The Annual Meeting of the Association of the Alumni of the Divinity School was held in the University Chapel, Cambridge, on Friday, 16th inst, at 3 o'clock, P. M. The following gentlemen were elected Officers for the ensuing year.

Rev. Henry Ware, Jr., D.D., *President.*

Rev. Convers Francis, D.D., *Vice President.*

Rev. S. K. Lothrop, *Secretary.*

Rev. A. B. Muzzey, Wm. Newell, G. E. Ellis, *Committee of Arrangements.*

Rev. Dr. Henry Ware, Jr., was chosen 1st, and Rev. Dr. Francis, 2d preacher.

At 4 o'clock the Alumni proceeded to Rev. Mr. Newell's Church. After prayers by Rev. Mr. Bartol of Boston, the Annual Address was delivered by Rev. Dr. Nichols of Portland, Me. His subject was 'the Philosophy of Moral Action.' This he illustrated in various ways, applying it especially to the Christian Ministry. He spoke of Moral power, as it was manifested in the lives of great men and especially in the life of Jesus. In answering the question, What has God done to enforce and illustrate the importance of Moral Action? he brought forward the Christian revelation as a bright instance. The Bible, unlike other books he thought, contains only moral instruction. Its miraculous teachings and the miraculous works by which they are proved to be divine, have all a moral bearing, are all moral in their character. They all go to prove God's love, and love is the supreme principle of moral action.

He spoke also of the flexibility of moral truth, and of Christianity as a truth of *principles* and not of applications. He considered the Christian ministry to be the last form of moral action upon the world, and enforced the duty of ministers to uphold and strengthen the cause of morality in the community. All have an influence, however small it may be. And when we look at what the ministry has done, we are encouraged to hope and labor on. The Address was full of profound thought, though somewhat abstruse and without ornament. While it required, it rewarded the closest attention of the hearer.

For the Register and Observer.

UNITARIANISM IN NEW HAMPSHIRE. NO. VI.

Rev. Nathan Parker, D. D., Portsmouth.

A native of West Reading, Mass., graduated at H. U., Cambridge, 1803, studied theology with Rev. Dr. Bancroft, Worcester; was tutor several years in Bowdoin College, and ordained minister of the South Parish, Portsmouth, in 1808. Ministerial associations in those days stood chiefly on the principle of locality; Mr. Parker became, almost of course, a member of the Piscataqua Association. It was the largest association in the State; had a liberal constitution, without a creed for subscription. From the beginning, however, suspicions were entertained of Mr. P's orthodoxy. His Unitarianism had not been elicited at his ordination. But as there was no dark corner in Mr. Parker's heart, he went into the study of Dr. Buckminster, of the North Church, Portsmouth, and made to him a frank and full disclosure of his views on the vexed subject of the Trinity. Dr. B. received this free and voluntary communication from his young brother with perfect candor and friendship; his confidence in Mr. P. was not diminished but rather enlarged; the intercourse and fellowship of the two Churches and their ministers, continued entire and uninterrupted. Dr. B. died in 1812, and was succeeded, in 1814, by Rev. Mr. Putnam. The mutual intercourse of the Congregational Churches, in P. continued until 1819. It was in this year that Dr. Parker attended, and assisted at the ordination of Rev. Mr. Sparks, Baltimore. After his return, Rev. Mr. Putnam addressed a note to Dr. P., stating that the fellowship between the minister of the North and South Churches in town, must, henceforth, cease. About two years after this, the Association appointed a Committee to digest a creed for the use of the Association. The object was to drive out Mr. Parker and brand him as an heretic. They also entertained suspicions of Rev. Jacob Abbot of Hampton Falls; and of Rev. Ephraim Abbot of Greenland. The creed was not forthwith produced and adopted. Matters continued in a loose state for some years. Dr. Parker and Mr. Abbot, were not excluded. But few of the ministers, however, would exchange with Dr. P. Occurrences were continually taking place, especially at the Associational meetings, which were designed and adapted to wound his feelings. When the meeting was at Dr. P's the brethren would put that man into the pulpit who, it was thought, would utter the severest invective against the heresy of those liberal views which Dr. P. was known to entertain. The Association finally became rigidly exclusive, but we believe they did not, in due form, pronounce sentence against Dr. P. Yet he was virtually excluded for he could there find no sympathy. It was a painful trial for a man whose sensibilities were so tender and generous as Dr. Parker's. It was only about three or four months previously to his death that his heart was deeply wounded by a wanton act of sectarian oppression. In June, 1833, Dr. P. attended the Anniversaries at Concord, being in an advanced stage of pulmonary consumption. He took his seat as usual in the Convention of Congregational ministers. He was soon surprised to find that the sitting members were discussing the question of converting the Convention into an orthodox Pastoral Association. Though Dr. P. had had no previous intimation of the measure, he rose in his place, and uttered his solemn protest against it. Members, he said, had no right to divert the institution from its original design. Its design was catholic, so far as it respected Congregationalism. They had no right to make it sectarian. If members wished to form a Pastoral Association, they possessed the right of doing it. But they had no right to suppress an existing institution. It was flagrant oppression. The majority annihilates the rights and privileges of the minority. They take advantage of their numbers to be wantonly unjust. They trample on the prerogatives of the weak; the weak in point of numbers but in nothing else. They are reckless of their responsibility; 'feeling power but forgetting right.'

When Mr. Parker took the charge of the South Parish, it was in a reduced and feeble condition. The issue, for many years, had been doubtful, whether it would perish or survive. Mr. P. was aware of the whole case. Yet he, doubtless, pursued the very same course which he would have done, had he been stationed over the most prosperous Society in New England. He devoted himself entirely to the service of his people. Whatever service he *should* or *could* do, was to be rendered to them. His whole amount of influence was consecrated to their benefit. He had no ambition to be a leading man any where but in his own parish. He would never write for the press, but only for his own pulpit. He would be a laborer in no vineyard but in that of his people. This concentration of one's aim and efforts must have produced an effect even in the case of a common man. In Dr. P's case, the effect was magnificent. Though Portsmouth, as a town, made no advances while Dr. P's ministry was being fulfilled, yet the South Parish was steadily and strongly on the increase. From being the smallest, it became the greatest parish in N. H., if not in New England. Its greatness was of a uniform character. As it was great in numbers and in wealth and in talent, so likewise in enlightenment, in morality, in godliness and in charity. Communicants at the Lord's Table were multiplied. Attendants on his ministry filled the house to overflowing. The Sabbath school was instituted. Dr. P. was the father of it. He selected and engaged all the first teachers and set them their work. It grew to the number of nearly four hundred scholars; all of them under, perhaps, a better discipline than those of any other similar institution, either at home or abroad.

Dr. Parker was mindful of the temporal welfare of his people. His heart was the seat of the most tender and living sympathies. He remembered the poor. He sought them out; made himself acquainted with their wants. In seasons of great inclemency of weather, and depression of business, he bestirred himself actively for the relief of the destitute and the suffering. The richer individuals of his parish were, by his influence, easily persuaded to works of mercy, and thus were the wants of poverty relieved. He was the almoner of his parish. And no man ever held that office—and it was one of his own creation—with more efficiency, greater disinterestedness or happier success.

Dr. Parker was not a sectarian. He was freer from that infirmity than any other man. He, probably, never preached a sermon for the purpose of strengthening the cause of distinctive Unitarianism. What he preached and urged was the plain and simple doctrine of the Gospel; 'the doctrine of repentance and remission of sins.' Repentance, properly developed, included man's whole duty. It was this alone that could alter a man's character and change his relations toward God. This, and only this, could save a man from his sins. But the belief of no theological dogma could do it. Faith, either in Unity-ism or Trinity-ism, availed nothing without 'repentance unto life.' Dr. P. made his people understand what the Gospel he preached to them was. Hence he was not afraid that they should hear another man's Gospel. When, as it repeatedly happened, the offensive points of popular orthodoxy were zealously held forth from his own pulpit, he felt no alarm. It disturbed him not. He had taught his people what, in his judgment, was the truth of God and of Christ, and done it so forcibly, that he was fearless of any harmful consequences from the announcement of other views, however vehement or dictatorial. He possessed, almost beyond example, the confidence of his people. He led them by shedding light upon their paths. He had never once deceived or disappointed them.'

It was Dr. P's lot, during most of his ministry, to stand, as it were, alone. Efforts were strenuously made to break him down. One, and the most desperate of these, was to get up a new parish in the South part of the town. It was to supply the place of the old South parish in Portsmouth. Contributions were gathered in from abroad. A new meeting house was erected, and a colony set off from the North Church to be the nucleus of the future congregation. But the attempt was entirely abortive. Dr. P's parish stood as undiminished and uninjured as the granite cliff amid the roar of tide and storm. The whole measure recoiled tremendously on the heads of those who originated and promoted it.

It will readily be conceded, both by friends and adversaries, that Dr. P. was one of the most efficient Gospel ministers which our country or any other, has ever produced. And his efficiency is easily accounted for. The principle of it is as plain as a sun-beam. It was the unity of his aim. He always kept his eye fixed on one point. His goal was one simple object. To be a good parish minister constituted the whole sphere of his purpose and ambition. The consequence was that his parish had such a minister as not one parish in ten thousand ever had. And his people felt toward him as they never can feel toward another man. Tell one of them now—and the thing has often been done—that their present minister, Rev. Mr. Peabody is a very excellent and powerful preacher, and he will answer; 'O yes; Mr. Peabody is a superior man, but I think him not equal to Dr. Parker.'

When Dr. P. uttered his dying protest against the usurpation of his orthodox brethren who abolished the Convention, it is said that he predicted its future resuscitation. He must have done it on the strength of the truth and justice of the cause. The elements of moral rectitude are in every man's nature. And they will govern him except when counteracted by prejudice and selfishness. In the strife between the holy and the unholy tendencies of the human heart, and the former are silenced by the latter, the reason of sober reflection may afterward come. Conscience now does its proper work. The author of a fraud or any other act of injustice, feels compunction and voluntarily comes forward and makes restitution. And are there not just and impartial men among the orthodox ministers of N. H.? Men who can look at this subject in its true light? Can we not see that the erection of the new ecclesiastical body, needed not the aid of the abolition of an old one? The Convention had been established for the benefit of Congregationalism as such. Does it not then deserve respect on that account from Congregationalists? It had for its object mutual assistance and sympathy as Congregationalists. One of its aims was to afford eleemosynary aid to needy widows and children of deceased ministers. This office seems to have been turned over to the General Association of N. H. And are not the families of Unitarian ministers excluded from this charity? Are the orthodox ministers of N. H. content to live with all this charge of injustice lying upon their consciences? Are they doing as they would be done by, and thus fulfilling the Christian law? Dr. Parker said that there would yet be the Convention of Congregational ministers in N. H. And so soon as justice regains its seat, the prediction will be fulfilled. The Convention will be restored by the hands of those who broke it down. 'The voice of thy brother's blood crieth unto me from the ground.' S. F.

AWFUL CALAMITY—THE CHURCH FORSAKEN OF GOD.

'Never has the Church in this country been more disastrously defeated. Never have such searchings of heart'—such dismay gone 'through her length and breadth'—reaching, for a time, the very *heart* of the Church. Where, in the whole history of the Church, has such an event occurred, except when and where the man of sin has trodden her down to the ground and made her lick the dust, as in England at this very hour? When and where before has the *Church* learned the pernicious art of bending the boughs of the tree of life 'all back upon its trunk?' When before has the coal upon her altar 'caught the trick of concentration, till it gave no heat?' When before was it that the 'Morning Star burned inwardly only, and not out upon the world?' When before has the Church given such token that she was forsaken of her God?'

What *can* have happened? we could not help ejaculating, as our eye glanced over this paragraph, which appeared last week, in the columns of *The Churchman;* and, in order to satisfy ourselves as to the nature and extent of the calamity that had befallen *the* CHURCH, we set about perusing the entire article which contained the startling passage. What our feelings both of surprise and disgust must have been after finishing the task, our readers will easily imagine, when we assure them that we found the occasion of the foregoing specimen of appalling rhetoric to have been simply and solely this:—At the meeting of the representatives of the Episcopal sect, which took place recently in New York, the *clerical* portion of that body proposed that two bishops should be elected for stations in foreign lands; but the CONVENTION, composed in part of *laymen*, decided by a small majority, that it was not expedient to adopt the proposition. This is absolutely all, except that the 'Lord Bishop of New Jersey' went home disappointed, and said, complainingly, to his Diocese: 'It is a cause for anxious thoughtfulness, when in the exercise of their highest trusts for CHRIST, the action of *Bishops* can be prevented by the smallest possible majority.'

So then, according to high toned Episcopacy in and about New York, only let the laity presume to 'prevent' by their vote the 'action' of a few 'bishops,' even in matters pertaining to distant countries, and forthwith, not merely Right Reverend Prelates speak of it, in significant language, as 'a cause of anxious thoughtfulness,' but the leading organ of their sect proclaims to the world that 'never has the *Church* [just as if the *clergy* constituted the CHURCH] been more disastrously defeated,'—never before 'given such token that she was forsaken of God.'!! We may add, as in good keeping with the whole, one of the many pregnant questions which occur in the same article:—having made the incredible statement that 'Bishop Doane probably has his infirmities,' the writer asks—'What is a Bishop in this Church—the AMBASSADOR and VICAR of JESUS CHRIST, or the *creature* of *canons* and *constitutions?*' Verily, one is painfully reminded by such things, of the Roman Hierarchy. Popery, so called, is not the only foe to true Christian freedom, with which the people, in some parts of this country, will have to contend.

MORE WORDS ON MISSIONS.

Messrs. Editors—I have been very much interested in what has appeared from time to time in the Register on the subject of missions. It is important that your readers should be made acquainted with the religious wants of the denomination, and should more deeply sympathise with them. Some of these wants have been made known by what you have published of the correspondence of the American Unitarian Association, and in letters from our Western brethren.

There are, it seems, many Societies in a suffering condition for want of a little aid. Some of them are obliged to close their churches a part of the year, and others have only occasional preaching. And there are a large number of Societies in the West, and some nearer home, requiring the services of missionaries. I have somewhere seen it stated, that 50 missionaries could be usefully employed at this time, if we had the means of supporting them. Now if this, or any thing like this, be true, we ought not to be indifferent to the subject. 'Freely ye have received, freely give,' is a command which addresses itself to us, as well as to the early disciples of Jesus. To contribute to man's spiritual wants,—the wants of the soul,—is, to my mind, the highest kind of Christian benevolence. And I have long felt, and recently, since reading some of the columns of your paper, have more deeply felt, that we, as a denomination, have not done enough for the cause of Christ—for objects purely of a religious character. In the amount of our charities for other objects, we are not, I think, particularly deficient; perhaps not behind other denominations. But as to missionary objects, we are greatly behind them. This is not probably owing to any peculiar religious indifference, but for want of information respecting the spiritual condition of those who have claims upon our sympathy. We have not taken pains to acquaint ourselves with the condition of such. I am, therefore, glad to find in the Register interesting statements relating to the spiritual wants of our Christian brethren in different parts of the country, and particularly in the West. Such statements have done much towards awakening a missionary spirit in our churches. Not a few, I trust, have been thus led to think upon their duties and responsibilities as Christians, and to do something for the promotion of Christian truth and the salvation of men.

Let a great want be fairly brought before our people, and it will not be long before that want will be supplied. Some six or eight months ago it was stated by you, that books, tracts, &c., were wanted in the West; and that if left with the Gen. Secretary of the A. U. A. they would be forwarded to places where they were particularly needed; and they were at once sent in in great quantities—enough to fill from 15 to 20 large boxes. And now that that want is, in a great measure, I believe, supplied, I hope that another still greater want will not go long unsupplied. It was stated in the last annual Report of the A. U. A., that there was a great want of Preachers in the Western States; and that if the friends of the Association would put into the hands of the Executive Committee the means, they would show in their next annual Report that double the number of missions had been supported, or double the amount of good done in the West to that of any previous year.

I was told that an individual in Boston, the other day, after hearing a statement of Rev. Mr Eliot, of St. Louis, of the wants the West, paid to Henry P. Fairbanks, Esq., Treasurer of the A. U. A., (No. 74 Kilby st.) the sum of Fifty Dollars, in aid of Western missions. Here is an example worthy of imitation. And I doubt not but it will be followed by many.

As our brethren in the West, who certainly have claims upon us, were readily supplied with books, so soon as their wants were known, they will, I hope, as readily be supplied with ministers. How many are there in Boston and its vicinity who might, at once, supply that want, by furnishing the A. U. A. the means of supporting missionaries! Even if small sums were handed to its Treasurer by numerous individuals, the amount would do much good. A little,—even the widow's mite,—given from a pure motive, will bless the giver as well as those in whose aid it is bestowed. Why will not the denomination 'think on these things,' and 'lay them to heart?' We all acknowledge it to be a Christian duty to give to the poor, to 'feed the hungry,' 'and 'clothe the naked.'—And why is it that we do not more regard it as a Christian duty to supply the wants of man's higher nature, to send the Gospel, the bread of life, to those whose souls are famishing for want of spiritual food? I rejoice to learn that we are beginning to view this subject in its true light; to feel that we must make sacrifices for the well-being of others; for the highest good of our fellow-men; that we must imitate him, who 'went about doing good,' and the great purpose of whose life was the salvation of men. We ought, every year of our short lives, to save something from our earnings, or our expenditures, for the promotion of religious objects,—the aid of a destitute society, or the support of a missionary. This will be to us a source of improvement, of Christian progress, and of satisfaction—satisfaction in life, and in death. And they who thus strive to save others, will not fail to save themselves. 'Come ye blessed of my Father.' 'In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.' 'Enter thou into the joy of thy Lord.'

I hope that the Rev. Mr Eliot, who has spoken so powerfully and convincingly to the Boston Churches on the subject of missions, has not spoken in vain, that the missionary spirit, which is now waking up in those Churches, will be instrumental of much good to the souls of men.

A SUBSCRIBER.

'INTERESTING CONVERSIONS.'

The New York Observer of last week says, under the above head, that the following intelligence was communicated, at a prayer meeting during the recent session of the general Association of Massachusetts:

'Rev. Mr Moore, of Boston, mentioned severel instances of recent occurrence in that city, exhibiting the power and importance of prayer. In returning from an evening meeting a father found his son in great distress on account of his sins. He prayed with him until a late hour at night without relief to the son. His agony was such as to forbid rest. At midnight they went and called up their minister, who, without inquiring wherefore they came, asked each of them to unite in prayer. During the season of wrestling prayer, the son found peace with Christ. The minister then told them that he had no occasion to ask why they came at that unusual season—he had been praying until a late hour for this very young man.

In another instance a Unitarian father had forbidden his daughter to attend meetings of inquiry, under penalty of being shut out of her own home. She violated the injunction, and her father's house was closed against her. She sought lodgings at the house of a friend. The father passed a sleepless night, and early in the morning, in great distress of mind, he sought his daughter, confessing his sins, and begging the prayers of those from whom he had striven to exclude her. He was soon led to submit himself to Christ, and is now rejoicing in hope.'

Who is this 'Rev. Mr. Moore of Boston?' We never heard of him before: and as to the stories above related, we do not believe them to be true. Such fictions are continually circulating through Orthodox channels.

IS IT SO? IS IT SO?

A writer in the *Churchman* of last week, who signs himself, 'An old fashioned Episcopalian,' expressing in strong terms his repugnance to Temperance Societies, says: 'I have reason to believe that *nine-tenths* of the clergy of the Church [Episcopal] both here and in England, are opposed to such Societies.' Is it so?

In the *Episcopal Recorder* of June 25th, one of the Editorial articles contains this declaration: 'As far as our observation has extended, oppositition to Temperance Societies, in *nine cases out of ten*, proceeds from wine or brandy drinking habits on the part of the opposer.' Is it so?

We have the charity to believe that neither of the above statements—though both are from Episcopal authority—is in exact accordance with the truth.

DEVOTIONAL CHARACTER OF THE NEW TESTAMENT.

Messrs. Editors,—How any one acquainted with the devotional character of the New Testament can think that Jesus Christ was the Supreme God, I am utterly at a loss to conceive. Would it not be well to call attention occasionally to this subject? Be good enough, when you have a spare corner, to insert the following passage from an excellent Address delivered by Dr. H. Ware, Jr., some years ago, at Kennebunk, Me.

'Look at *the devotional character of the New Testament.* If the Apostles worshipped God in three persons, it will so appear throughout their conduct and writings; it will characterize their devout expressions every where. And this the more especially, because they were Jews,—of a people who worshipped God with a strict and most jealous regard to his unity—and they could not have changed their practice in this particular without the change being most strikingly observable. Yet we have no intimation of such a change. They appear to have gone on with the worship of the one God of their fathers, without any alteration in their views. When Paul was converted, he must have passed—supposing the Trinity to be a Christian doctrine—from believing Jesus a blasphemous impostor, to believing him the Lord Jehovah. Is there the least hint of such an amazing change? He speaks with admiration and rapture of the new views and feelings which he had enjoyed with his new faith. But all the rest together was not so astonishing and wonderful as this, if it had been so. Yet he nowhere alludes to it. Is it then possible that it could have been so? that so great a revolution of feeling should leave no trace? He speaks frequently of his prayers. And how? 'I bow my knees unto the *Father of our Lord Jesus Christ.*' 'Blessed be the *God and Father of our Lord Jesus Christ.*' 'Making mention of you in my prayers, that *the God of our Lord Jesus Christ, the Father* of glory, may give unto you the spirit of wisdom.' It is plain therefore to whom Paul directed his worship.—His epistles contain many doxologies and ascriptions of praise to God. And in what terms? Always to one person, God the Father. And *not once*, either in his epistles, or any other writing of the Bible, is a doxology to be found, which ascribes praise to Father, Son, and Spirit, or to the Trinity in any form. The New Testament contains, I think, twenty eight ascriptions in various forms; and from not one of them could you learn that the doctrine of the Trinity had been dreamt of in that day.

Honor is doubtless ascribed to the Savior in terms of gratitude, love, and rapture. It could not be otherwise. How could they, who had seen him, avoid it, when we, who have not seen him, are constrained to love him, and through our faith in him to rejoice with joy unspeakable? Ascriptions of gratitude and honor to the Savior, who will not render? But this does not prove him to be the Almighty God. When the company around the throne are represented of the Apocalypse as uttering a new song in blessing and honor and glory to *Him who sits upon the Throne*, and to the Lamb; it never can be understood that they attribute divinity to the Lamb—for he is standing *in the midst of the elders*, and is praised because *he was slain.* This is not a description suitable to God. And thus while the New Testament overflows with warm expressions of reverence and gratitude toward Jesus, it is as to the *Son* of God, and reserves all worship of God for the Father. Jesus himself worshipped the Father. The language of the Apostles was 'Giving thanks always to God even the Father through Jesus Christ.' And when honor to the Son is spoken of, it is distinctly stated that it is '*to the glory of God the Father.*'

Such is the devotional aspect of the New Testament—an aspect it could not possibly present, if the disciples had practised, and meant to teach, the worship of God in three persons.'

RECENT PUBLICATIONS.

Letter to the Friends of Rev. F. F. Gray and the Bulfinch Street Society, occasioned by 'Strictures' &c.

What follows was written as the conclusion of the brief notice, we gave last week, of the able 'Letter' above designated, but it was omitted for want of room:

It was our purpose, and we now feel tempted, to make copious extracts from the 'Letter;' but we content ourselves, for the present, with quoting the following certificate, with which the pamphlet closes:

'We the subscribers having heard the foregoing document read, so far as our knowledge of the transactions of the Central Universalist Society and now Bulfinch Street Society extends, we believe it to be true, and give our names as a sanction thereof.

Nathaniel Wright, M. Roulstone, Jedediah Blanchard, M. L. Wallis, Theophilus Burr, John F. Banister, Gridley Stoddard, Peter Cudworth, Original Petitioners for the act of Incorporation and oldest Proprietors and Worshippers; James Henry, Proprietor and Worshipper from 1823.

Boston, June 10th, 1842.'

Superfluous as any further remarks of ours may appear to be, we will add, that the controversy seems to us at an end; all the important questions, so far as we can see, are settled forever; the mass of documentary evidence adduced in the 'Letter' must appear to every intelligent and fair mind as conclusive on the subject; no one, we venture to predict, having full knowledge of the merits of the case and unswayed by prejudice and interest, will attempt a rejoinder; and whoever of the adverse party shall continue to write or talk about the matter, in a style at all resembling that of the 'Strictures,' will do it, not with the hope of altering the result, but for the sake of giving vent to feelings of disappointment, or of gratifying a taste for cavil and scandal, or of exercising a talent, acquired and craving employment in vocations kindred to that of making black seem white and white black.

The Book of Religions; comprising the views, creeds, sentiments, or opinions, of all the religious sects in the world, particularly of all Christian Denominations in Europe and America; to which are added Church and Missionary Statistics, together with Biographical Sketches. By John Hayward, Author of 'The New England Gazetteer,' &c. &c. Boston: John Hayward, 21 School Street. 1842.

This is an interesting and valuable book, notwithstanding some defects and redundances. The writer thus states his design and his mode of accomplishing it.

'His design has been, to exhibit to his readers, with the utmost impartiality and perspicuity, and as briefly as their nature will permit, the views, creeds, sentiments, or opinions, of all the religious sects or denominations in the world, so far as utility seemed to require such an exhibition; but more especially to give the rise, progress, and peculiarities, of all the principal schemes or systems of religion which exist in the United States at the present day.

The work is intended to serve as a manual for those who are desirous of acquiring, with as little trouble as possible, a correct knowledge of the tenets or systems of religious faith, presented for the consideration of mankind;—to enable them, almost at a glance, to compare one creed or system with another, and each with the holy Scriptures;—to settle the minds of those who have formed no definite opinions on religious subjects;—and to lead us all, by contrasting the sacred truths and sublime beauties of Christianity with the absurd notions of pagan idolaters, of skeptics, and of infidels, to set a just value on the doctrines of HIM WHO SPAKE AS NEVER MAN SPAKE.

To accomplish this design, the Editor has obtained, from the most intelligent and candid among the living defenders of each denomination, full and explicit statements of their religious sentiments—such as they believe and teach. He is indebted to the friends of some new sects or parties in philosophy and religion, for an account of their respective views and opinions. With regard to anterior sects, he has noticed, from the best authorities, as large a number as is thought necessary for the comparison of ancient with modern creeds.'

Devotional Exercises for Common Schools. Boston: J. T. Buckingham. 1842.

Mr. Buckingham has done an excellent service by compiling this little book. We have read it with uncommon satisfaction. It seems to us admirably adapted to the end for which it was prepared. Not only in schools, but in families also, it may be used with great advantage. The following extracts from the Preface will give some idea of its contents and method of arrangement:

'Its contents are drawn entirely from the Bible; and its object must be apparent at a single glance.

It will be perceived that each lesson consists of three principal divisions.

The first is a selection of short sentences of a didactic character, selected chiefly from the Book of Proverbs, each calculated to impress on the mind some important moral truth. These are to be read by the instructer, or by an advanced scholar appointed by the instructer.

The second division is a selection from the Book of Psalms, arranged in a suitable manner to be read by the instructer, or one, whom he may appoint to perform that office, and the pupils. The portion assigned to the pupils is *generally* a response in sentiment, as well as in form, to that which is read by the person, who leads in the service.

The third division is selected chiefly from the Gospels, and embraces a complete narrative of the birth, ministry, death, and resurrection of the Founder of the Christian religion, with as copious extracts from

his discourses and conversations as the limits of the book would admit. This portion is also to be read by the instructor, or some one under his direction.

The Lord's Prayer is then to be recited by all the pupils in concert, following the instructor.

No other form of prayer has been introduced, because, in the judgment of the compiler, this is sufficient; but, if any teacher, who may use the book, should think otherwise, he can introduce any other, extempore or otherwise, that may seem to him to be more appropriate.

* * * *

If not needed to assist in a devotional exercise, it may, without impropriety, be used as a class-book. If in either case, it should create in the youthful mind a taste for the simple, the beautiful, the energetic attributes of the English language, and inspire a sentiment of reverence for the volume, which must be esteemed sacred, as the foundation of virtue and piety here, and the only sure conductor to eternal life, the time and labor, which its preparation has cost, will not have been spent in vain.'

The Seventeenth Report of the American Unitarian Association, with the Proceedings of the Annual Meeting, May 24, 1842. Boston: James Munroe & Co. Price 6 cents.

This is an interesting Report. We have room this week only for a brief extract:

It gives us pleasure to state, that measures have recently been taken in Boston to raise funds sufficient to meet the spiritual wants of the denomination. The objects to be accomplished are three; to educate young men for the ministry; to aid destitute societies; and support missionaries. Most of the funds, which shall be raised, will be put into the hands of the Society for the Promotion of Theological Education, the Evangelical Missionary Society, and this Association. This truly Christian movement will, we trust, be seconded in all our societies. It originated mainly with a few devoted laymen, who have been untiring in their efforts to diffuse abroad a missionary spirit that we may, as a class of Christians, do all that belongs to us in the great work of extending the kingdom of Christ, and saving the souls of men. We confidently hope that this spirit will prevail among us; and that ere long its fruits will be manifested. Are there not, we ask, great responsibilities resting upon us? Does not the command of our Savior, to 'preach the Gospel to every creature,' extend to *us*, and teach us a most important duty? And how can we answer it to our consciences and to our God, unless we manifest a deeper interest in the moral condition of our fellow beings, and do more for the spread of the gospel and the salvation of men?

There is much in the condition and prospects of the donomination at this time that is encouraging, and much to inspire confidence in our views of religion. We might speak more of the progress of these views, and say much that might be interesting about the multiplication of societies in different parts of New England, at the South and the West; but we had much rather speak of what is infinitely more important, our spiritual progress; our growth in grace, and in the knowledge of our Lord and Savior, Jesus Christ. The great inquiry with us should be, are we Christians? Christians not in name only, but in deed and in truth? Have we a *living* faith? And do we show our faith by our works? Are we imbued with the spirit of Christ? And are we living for God, for the soul, for eternity?

Hints on the Interpretation of Prophecy. By M. Stuart, Professor in Andover Theological Seminary, Andover: Allen, Morrill, and Wardwell. 1842. For sale at James Munroe & Co's, Boston.

We thank Professor Stuart for publishing this book. Not that we agree with him on all points; but as regards the general subject he treats of, his 'Hints' are better suited, than any other work in our language, to help the common reader to make use of correct principles of interpretation and to arrive at just conclusions. We wish—in vain, no doubt—that the hundreds of men and women, belonging chiefly to the more ignorant sects, who are now running, half crazy, after such expounders of Daniel and the Apocalypse as Elder Miller and his satelites, might, by the grace of God or some other means, be made willing to peruse and capable of understanding what the Professor has here written on those strangely abused books.

The author's main purpose is to refute these three propositions: 1. 'That there is in many parts of the prophecies, an occult, mystical, undeveloped meaning, which renders these predictions occasionally pregnant with a *double sense*.' 2. 'That some other prophecies have a meaning which is so concealed and obscure, that it can never be discovered until the events take place to which they refer.' 3. 'That the leading designations of *time* in the book of Daniel and the Apocalypse, viz., 'time, times, and half a time,' and 'forty and two months or twelve hundred and sixty days,' comprise, not the actual period literally named, but 1200 *years*. In other words, that the *times*, named in these two books, are designed to be understood as meaning, that each *day* is the representative of a *year*.'

That either of these three propositions, so generally maintained both by English and American expositors, has any foundation in truth, the Professor denies. Of course, in his view, it is preposterous to regard Daniel's 'times' as intended to have any relation to modern affairs; they concerned only what took place in the age of Antiochus Epiphanes, &c.; so also in respect to the Apocalypse, with the exception of the last two chapters; what is there described happened as early as Nero's day, &c.

We subjoin a few brief passages:

'If there be any Bible for *us*, it is one which consists of human language, interpreted in a manner consonant with the laws of language. My principal object is, to protest against the substitution of fancy and conjecture in the interpretation of the Scriptures, in the place of established principle and rule.

'There is one simple principle that should run through all preaching and all expositions; which is, that *the mind of the scriptural writer should be given as it was originally expressed by his language*. The *meaning* of any book, is simply what the writer had in his own mind and intended to express. This being given, the work of interpretation is done.

'In vain do we seek in the book of Daniel, any justification for interpreting 1260 *days* as meaning 1260 *years*; or any justification for interpreting *any of the times* specified there in a manner contrary to, or different from, their natural and obvious meaning.

'Should we suppose, as many have done, that the Apocalypse is a kind of Syllabus of civil history, or of civil and ecclesiastical history, disclosing the leading events that are taking place down to the end of time among nations and kingdoms, nothing can be more plain, than that we should assign to it an object totally foreign to what was appropriate to the time and circumstances of both writer and reader.

'The controversies of the present day, about the Pope, and Mohammed, and the French Revolution, and the infidel corps of Illuminati, and all like matters or persons, is a thing which has no specific ground or basis in Daniel or in John.

'Plain as all this seems to my mind, yet I see many, and some very sensible persons too, greatly agitated about the end of the world, which, as many predict at the present day, is to come in 1843.

'Alas! all the disappointments of writers teeming with fancy and filled with confidence, in days that are past, seem to have made no serious impression on the like classes of writers at the present period. As soon as ruthless time mows down one parterre of flowers with his scythe, another is planted on its ruins, with the hope of having a more permanent crop. And so it will still be. When 1843 passes away, and the world still moves on without being jostled from its orbit; the Pope still issues his decrees from the Vatican; the Sultan still haughtily points to his peering minarets and the banners of Islam; and faithful and humble Christians are still laboring and suffering as before; then some more fortunate adventurer will perhaps discover latent error in former calculations, (as recently has been the case in respect to those of Bengel), and we shall then have a new period fixed upon as the consummation-period of all. But this will in all probability be far enough in advance to be out of the reach of the generation who are addressed, and therefore beyond their power of absolute denial or of decisive correction. When this is once done with some good degree of ingenuity, then a new tune will be played upon the old instrument; and it will be listened to and applauded because it is new. Thus we go on, amusing ourselves from one decennium to another, ever pursuing in fact the same phantoms, although we give chase to them in different directions. When such chases will be over, it would be as difficult to say, as to fix upon the specific period of the Millennium.'

Rev. Richard Stone, formerly of W. Bridgewater, has received a unanimous invitation to become the Pastor of the First Church and Society in Sherburne, Mass.

WORCESTER ASSOCIATION.

The Worcester Association will hold their next meeting in Worcester, the 4th Tuesday of the present month, (26th inst) at 5 1-2 P. M. A. Hill, *Scribe*.

BOOK AND PAMPHLET SOCIETY.

The Treasurer of the Book and Pamphlet Society, acknowledges the receipt of Thirty Dollars, from the Ladies Sewing Circle, of Nantucket, to make their Pastor, Rev. H. F. Edes, a life member.

Also the receipt of Twenty Five Dollars, from the Bethel Branch in this city.

We understand that the Rev. Dr. Francis has accepted his appointment to the office of Professor of Pulpit Eloquence and Pastoral Care in the Theological School of Harvard University.

MEETING OF THE ALUMNI OF HARVARD.

Our readers are referred to a notice, in the advertising columns, of the meeting of the Alumni of Harvard University, on the day before commencement, August 23d—the day of commencement having been changed from the last Wednesday, to the 24th.

*** Owing to the absence of the Editors from the city, the columns of the Register will be under the control of others, for a few weeks.

GENERAL INTELLIGENCE.

Sixteen days later from Europe.—The British steamship Acadia, arrived at this port yesterday morning. She left Liverpool on the 5th, and brings both London and Liverpool papers to the morning of that day. She experienced very rough weather and head winds, for ten days after her departure from Liverpool. The following little items we give, from one of the city papers:—

At a public meeting at Manchester, an address had been presented to Hon. Edward Everett, ambassador from the U. States.

The accounts from all parts of the country respecting the prospect of the harvest, are of the most cheering character.

The state of trade is about the same. The markets have a downward tendency in consequence of the promising state of the crops, the easy rates of money, and the general stagnation of business.

Cape Cod.—A beautiful packet schooner, called the Chatham, has recently been built to run between this city and Brewster. It is under the command of a very accommodating and experienced master. Its ordinary trips occupy about twelve hours—fare one dollar.

Good accommodations of the kind may also be found, for visits to Barnstable, and most of the principal towns on the Cape,—which, during the hot season, will be found agreeable retreats from the heat and bustle of the city.

Reception of Hon. John Q. Adams.—At a meeting of persons friendly to the Hon. John Quincy Adams from several towns convened in Abington, June 30th, it was unanimously voted to appoint a Committee consisting of one person from each town in the Twelfth Congressional District to call a meeting, at such place as they may deem proper, for the reception of Mr. Adams, on his return from Washington at the close of the present session of Congress, and that his constituents may have an opportunity of expressing their cordial approbation of the fearlessness and uncompromising course which their venerable Representative has indefatigably pursued in respect to the Right of Petition.

Gen. Washington's Opinion of the Veto Power.

Extract from a letter from George Washington to Edmund Pendleton, 22d Sept, 1793.

'You do me no more than justice, when you suppose that from motives of respect to the Legislature, (*and I might add, from my interpretation of the Constitution,*) I give my signature to many bills, with which my *judgment is at variance*. In saying this, however, I allude to no particular act. From the nature of the Constitution, I must approve all parts of a bill or reject it *in toto*. To do the latter can only be justified upon the clear and obvious ground of propriety, and I never had such confidence in my own faculty of judging, to be ever tenacious of the opinions I have imbibed in doubtful cases.'

The Fitchburgh Railroad Corporation, was organized by the choice of Directors, &c., at the meeting in Concord, on Wednesday last. The meeting was well attended and conducted with good spirit, and we learn that the prospect of the undertaking is highly favorable. About $300,000 of the stock has been subscribed, and probably the balance will soon be taken up.

The meeting adopted the necessary by-laws, and elected 13 directors, viz. Alvah Crocker and Samuel Willis of Fitchburg; David Wilder of Leomister; J. P. Whitcomb of Harvard; W. E. Faulkner of Acton; Israel Longley of Shirley, David Loring of Concord; Horatio Adams of Waltham; Nathan Pratt and Benjamin Thompson of Charlestown; N. F. Cunningham, Luke Carter and E. H. Derby of Boston.

Woollen Manufactures.—We copy from the Boston Atlas the following statement of the present condition of the woollen manufacture.

We understand that arrangements are making, by some of the principal woollen manufacturers, to stop their works altogether. Already a great part of the woollen machinery of New England is at a stand. This is not to be ascribed *merely* to the frauds which have prevented the proper collection of the revenue, nor the want of a system of specific duties, though we consider the latter the principal cause. Deficiency of capital, and lack of skill in the employment of it, are attended in this business, more than in most others, with certain loss. To these causes must be ascribed, in part, the ruin that has overtaken many of our most enterprising citizens, and has carried distress into the wool-growing, as well as the manufacturing districts.

The number of hands thrown out of employ is large, and the inconvenience and loss to which they are thus subjected is very great—but the demands for labor in agriculture, and in other branches of industry, will prevent them from suffering any actual want. The loss of the accumulations of many years of industry cannot so easily be made up by the manufacturers.

The writer then proceeds to particulars, and gives an account of the present state of the various principal woollen manufacturing establishments in New England, containing, in all 250 sets of machinery. Alluding to these the writer says;—

Here are 250 sets of machinery—of which, to make the highest estimate, not more than two-thirds are running; probably it would not exceed one half. This leaves 83 sets standing still—which when running, consume 8300 lbs. of wool a day.

These would be a fair specimen of the rest of the machinery of New England, were it not for the fact that, being larger works, they are generally in the hands of those who have more ample means to carry them on. Even considering the rest to be in no worse condition than these, and to be running as great a proportion, we shall have standing still in Maine, 10 sets; New Hampshire, 15; Vermont, 11; Massachusetts, 185; Rhode Island, 27; Connecticut, 67; total, 315.—These consume, when running, very nearly 31,500 lbs. of wool a day, or 9,765,000 lbs. per annum.

The number of sets of machinery in the other manufacturing States which are now useless, according to the same ratio, is as follows:

In New York, 251 sets; New Jersey, 12;—Pennsylvania, 42; Delaware, 7; Maryland, 7; Ohio, 15; Kentucky and Tennessee, 12—total, 310; which consume 9,300,000 lbs. of wool.—This amount, with that named above, is 19,065,000 lbs., which is half the whole product of the country.

We imagine the farmers of Dutchess county will do very little towards making a demand for their wool, by holding public meetings and petitioning Congress for a higher duty. What necessity is there for importing when we are not consuming much more than half our own supply?—Their best course would seem to be, to demand such a system of duties *on the manufactured article* as will enable the manufacturers to set their machinery in motion. By this we do not mean a prohibitive or an excessive duty, which would only have the effect of creating a great home production than is required. Neither are we in favor of ad valorem duties, which are proved, from experience, to be inadequate both for revenue and protection. We join with the whole woollen interest throughout the country, in demanding specific duties—the only ones that can be collected—the only ones that can prevent Custom House frauds and false swearing—the only ones that can protect the manufacturers—while they give a fair chance to the honest importer, and encourage, at once, our domestic and foreign trade.

The following Bull of excommunication, appeared in the 'Times and Seasons,' the Morman Organ, published at Nauvoo.

Notice.—The subscribers, members of the first presidency of the church of Jesus Christ of Latter Day Saints, withdraw the hand of fellowship from Gen. John C. Bennett, as a christian, he having been labored with from time to time, to persuade him to amend his conduct, apparently to no good effect.

[Signed by Joseph Smith, Hyrum Smith, W. Law, and 'nine members of the quorum,' and three 'bishops.']

Gen. Bennett has addressed a letter to the Editor of the Hawk Eye, of which we here give a copy.

Nauvoo, Ill. June 27, 1842.

Mr Edwards:—In your paper of the 23d, you allude to the 'Trouble among the Mormons,' and express a desire or hope that 'the schism is incurable,' and I assure you it is really so. The holy Joe fears the consequences of my disclosures, and has threatened to take my life, and has ordered some of his Danite band to effect the murder clandestinely—but *he shall be exposed*. If he murders me others will avenge my blood, and expose him; if I live I will do it to the entire satisfaction of all. Just suspend your judgment a few days until you see my *expose* in the 'Sangamo Journal' of next week, or the week following, over my own name.

In haste, Yours respectfully,
John C. Bennett.

Blasting Rocks by Galvanism.—A method of blasting rocks by Galvanism has been invented by Mr. Roberts, of Scotland. The Glasgow Courier gives an account of an entirely successful experiment of this kind, performed at the Western Craigs Quarry.

At the close of the description of this experiment the writer says.

'The whole face of the rock was riven asundor from top to bottom, and from three to four hundred tons of stone was torn from the hill, and came thundering down like an avalanche. It is impossible to imagine anything more grand or interesting than this triumph of science as applied to practical utility in rendering a hitherto most dangerous process perfectly safe and simple in execution.'

Cement.—In the New England Farmer, vol xii, No 3, page 21, we find the following statement:

'The late conquest of Algiers by the French, has made known a new cement, used in the public works in that city. It is composed of two parts of ashes, three of clay, and one of sand; this composition, called by the Moors Fabbi, being again mixed with oil, resists the inclemencies of the weather better than marble itself.'

Mr Dorr, of Roxbury, called upon us a few days ago to look up the above article in our back volumes, and stated that he used a cement made according to the above directions around the window castings of a stone house he was building about the time this article appeared, and it has proved as the statement represents. It is as hard as marble, and will stick to wood as well as stone. —*N. E. Farmer.*

Naval.—United States ship Fairfield, Capt. Morgan, and the Preble, Commander Voorhees, arrived at Gibraltar May 28, from Mahon, and proceeded the same day on a cruise.

Irish Emigrants.—A late Liverpool paper says that the alarm produced by the tariff, and the change in the corn-laws, has given a great impetus to emigration, and in all the principal Irish ports, vessels are taking in passengers for Canada and the United States, to a much more considerable extent than has been witnessed in any former year. Hitherto the bulk of emigrants had been persons of very limited means, but at present the case is widely different. The far larger part of the emigrants now are respectable and solvent farmers, chiefly Protestants, who had held their land at comparatively low rents; but, having taken it into their heads that Sir Robert Peel's measures will ruin the farming interests in Ireland, have determined, before the storm breaks, to sell off their all, and seek new habitations and settlements either in the British American colonies or the United States. Immense numbers of emigrants, from the counties of Clare, Kerry, Cork, and Tipperary, have arrived in Limerick for embarkation. 'Taken altogether,' says the Limerick Chronicle of the 6th, 'we have never seen in any one month such a multitude of respectable farmers and mechanics, the former class preponderating, as arrived this spring to emigrate from their native shores to America.'—*Boston Journal.*

Illinois Wool.—This may be considered the first season in which wool of Illinois growth has been brought to this market. A trifling quantity was exported from Chicago last year. In this season, up to the present time, some four or five thousand pounds have been received, and we perceive that the quantity brought in by our farmers is gradually increasing. We are satisfied we hazard nothing in saying, that Illinois will be one of the greatest wool growing states in the Union. Some of our most intelligent merchants are of opinion that it will be the greatest. The larger portion of the farmers' of Northern Illinois, and many South of the Illinois river, are turning their attention to it. The most of our farmers' have a few sheep—some large flocks. They will soon be within our prairies in every direction. A woollen factory has been recently erected at the flourishing village of St. Charles, on Fox river, and we doubt not, that Eastern capitalists will be as much disposed to avail themselves of the manufacturing facilities of that and other streams, as are farmers of the agricultural advantages presented by our broad and fertile prairies. It must be obvious, that product must be most worthy of the farmers' attention which, while it can be raised in abundance, can be exported at the least cost. That is emphatically the case with wool. This can be transported at Buffalo at one-fourth the freight of wheat—that is to say the cost of transportation to Buffalo of a dollars worth of wool is but one-quarter the cost of a dollars worth of wheat.—*Chicago Democrat.*

Hong Kong.—The English having taken possession of the island of Hong Kong, at the mouth of the Canton river, are making arrangements for a permanent occupation of the place, by building &c. The following is an extract from a letter by a gentleman at Hong Kong to his father in Edinburgh.

'You will perceive this letter is dated from her Britannic Majesty's new colony, which is thriving surprisingly, and bids fair to be a place of vast importance in a very few years. Almost all the commercial houses are engaged in building godowns and dwelling houses; and in August or September of this year, the whole of the mercantile community will have removed here from Macao. The Catholic clergymen, mostly French, who have been residing as missionaries at Macao, have begun building here, and the Protestant missionaries, both theological and medical, are also making preparations to come and settle here, which will be a far finer field for their exertions and labors than they have hitherto had in Macao. Two American missionaries have gone up to Amoy, and (English) has gone to Chusan. We have yet had no official information from the English Government regarding their permanently keeping this island; but every one seems now to believe that it never will be returned to the Chinese, and this opinion was greatly strengthened by the return of Sir Henry Pottinger from the north, as, to parties who conversed with him on this matter, he seemed to scout the holding the idea of the island being returned to the Chinese.'

The Quebec Gazette, after announcing the result of Dorr's second movement in Rhode Island, makes these discriminating remarks:

'It is rather creditable to the United States' People that, during the sixty years which have elapsed since the acknowledgement of their independence, although they have had three resorts to armed resistance to the laws and the established authority, and under men of note in the country, there has not been so much loss of life or subsequent punishment as has resulted in hundreds of instances from common mobs in Europe. Yet their Government is perhaps in less danger of being upset by violence than any other in the world.'

Trouble Among the Mormons.—The Iowa Hawk Eye, published at Burlington says;

'We understand by a private letter from Montrose, that Joe Smith had had a quarrel with Rigdon and Bennett, and that he had turned both the latter out of the synagogue. Some hard swearing passed between these saints during the quarrel. Bennett threatened to write a book for the purpose of exposing the rascality of this pretender to a spirit of prophecy. We hope the schism is incurable, as it is said to be.

MARRIAGES.

In this city, Mr. Robert Smith to Miss Caroline E. Torbitt.

In this city, Mr. George E. Murphy to Miss Bridget Hickey.

In Dedham, 10th inst, by Rev. Dr. Lamson, Mr. Jonathan Turner of Salem to Miss Mary Frost of D.

In Windsor, Vt. Hon. Joseph Reed, of Montpelier, to Miss Frances M. daughter of the Hon. John D. Cotton.

DEATHS.

In this city, 20th inst. Mrs Abigail S. wife of the late Wm. P. Marden, 26.

19th, Miss Eliza O. Spear, 84.

In Chelsea, 14th inst. of consumption, Mr. Abiel Cudworth Jr. 31.

In Tewksbury, Mass., John Spaulding Jr. aged 38 years.

In Concord, of throat distemper, Lucy Maria, aged 5 years; on the 11th Edwin Merriam, aged 16 months, only children of Ebenezer and Susan Gleason; grand-children of Joseph Merriam.

In Lubec Me, widow Lydia G. Faxon, 69, formerly of Newport R I.

In New Orleans, 6th inst. Mrs Julia Ann, wife of Chas. Doade Esq. 29.

Of scarlet fever, June 27, on the voyage from Grand Bank, Capt. Josiah Hill, of Orland Me. formerly of Provincetown, master of sch Glendower of Castine, 24.

TOWNSEND FEMALE SEMINARY.

THE SIXTH Annual Examination will take place on Wednesday, July 27th, at 8 o'clock, A. M. Rev. Baron Stow, of Boston, will address the 'Literary and Education Society,' connected with the Institution, on Tuesday evening, preceding the Examination.

THE FALL TERM of the Seminary will commence on Wednesday, Aug. 24th. Tuition as usual. Board and Washing, &c. per week 1,62 1-2.

A. G. STICKNEY, Sec'y.

Townsend, July 18, 1842. j23

NEW TRACT. No. 179—being the Seventeenth Report of the American Unitarian Association with the proceedings of the Annual Meeting May 24, 1842. Published and for sale by JAMES MUNROE & CO., 134 Washington street. jy 23

YOUNG'S CHRONICLES OF THE PILGRIMS.—Chronicles of the Pilgrim Fathers of the colony of Plymouth, from 1602 to 1625; now first collected from original records and contemporaneous printed documents, and illustrated with notes, by Alexander Young—1 vol. 8vo. For sale by TICKNOR, corner of Washington and School streets. jy 23

NEW VOLUME, of the Monthly Miscellany of Religion and Letters—edited by Rev. E. S. Gannett.

On the first of July was issued the first number of the seventh volume of the above Periodical. Each number of this work contains a variety of original miscellaneous articles, a Sermon, Notices of Books, and the most complete record of Intelligence, both Foreign and Domestic, thus rendering it one of the most valuable, as well as interesting, works for those of our denomination, both in the city and country, who are interested in the progress of their belief.

Among those who have contributed to the Miscellany are the following, whose names, it is believed, will speak all in its favor that is necessary to say:

Rev. Drs. Dewey, Parkman, Frothingham, Francis, H. Ware, Jr., Pierpont, Brazer, Walker, Noyes, Lamson, Damon, Gilman and Field—Rev. Messrs. Furness, Hall, Whitman, Peabody, Putnam, Palfrey, Hill, Thompson, Bellows, Farley, Holland, Robbins, Bartol, Barrett, A. P. Peabody, W. B. O. Peabody, Ellis, Waterston, Lunt, May, Burton, Simmons, Merrick, Coolidge, Lothrop, &c. &c.

The Miscellany is published in monthly numbers, of sixty large octavo pages, making two volumes of three hundred and sixty pages each, every year.

Terms—Three dollars per annum, or two copies to one address for five dollars. Clergymen or others sending us the names of six subscribers shall receive a copy gratis. Numbers for examination furnished on application to WM. CROSBY & CO, 118 Washington st. j23

ALUMNI OF HARVARD UNIVERSITY.—The Annual Meeting of the Association of the Alumni of Harvard University, will be holden in University Hall, Cambridge, at ten o'clock, on Tuesday, August 23d, (the day preceeding Commencement.) An Address will be delivered by the Hon. Joseph Story; after which, and other exercises, the Alumni will dine together in Harvard Hall.

All Graduates of the University are earnestly invited to attend, and unite in the celebration. Those who intend so doing, are requested to give notice to some member of the Committee of Arrangements, on or before the 7th of August, in order that suitable preparations may be made for the dinner—the tickets for which will be one dollar each.

The Officers of the Association are: John Quincy Adams, President; Joseph Story, and Edward Everett, Vice-Presidents;—John Pickering, Horace Binney, Lemuel Shaw, Leverett Saltonstall, James G. King, Nathaniel L. Frothingham, Peleg Sprague, Directors; B. R. Curtis, Secretary.

The following individuals have been duly appointed the Committee of Arrangements, viz: John P. Bigelow, William Dwight, Patrick Grant, George T. Bigelow, Thomas Hopkinson, Alanson Tucker, H. Brimmer, Inches, William Dehon, Charles Henry Parker, Samuel Parkman, Jr. William W. Greenough, Samuel L. Abbott, Jr.

Published per order of the Committee.
John P. Bigelow, Chairman.
july 23

NEW BOOK, by Mary Howitt.—Tales for the people and their children; Little Coin, much care, or how poor Men live—a Tale for young persons, by Mary Howitt, author of Strive and Thrive, &c. This day published and for sale at TICKNOR'S, corner of Washington and School st. jy 23

THE BLUE BOOK.—Register of all Officers and Agents, civil, military and naval, in the service of the U. States, with the names, force, and condition of all ships and vessels belonging to the United States, and when and where built; together with the names and compensation of all printers in any way employed by Congress or any department or officer of the Government; printed at the Department of State. For sale at TICKNOR'S, corner of Washington and School streets. jy 23

TURNER'S, HISTORY OF THE ANGLO SAXONS.—The history of the Anglo Saxons, from the earliest period to the Norman Conquest, by Sharon Turner, F. A. S.. R. A. S. L., author of The Sacred History of the World—in 2 vols. 8vo. For sale by TICKNOR, corner of Washington and School streets. jy 23

TAILORS' TRIMMINGS,
OF EVERY DESCRIPTION, AT THE
ONE PRICE STORE.
No. 28 Washington st., Boston.

NEW VOLUME OF POEMS, by Bryant.—The Fountain and other Poems, by William Cutter Bryant 1 vol. 12mo. Just published, and for sale by JAMES MUNROE & CO., 134 Washington street. jy 23

GRAY'S BOTANICAL TEXT BOOK—The Botanical Text Book, for Colleges, Schools, and private Students, comprising part 1. An introduction to Structural and Physiological Botany, part 2.

The principles of Systematic Botany; with an account of the chief natural families of the vegetable kingdom, and notices of the principal officinal or otherwise useful plants, illustrated with numerous engravings on wood, by Asa Gray, M. D., 1vol, 12mo; just published, for sale by J. MUNROE & CO, 134 Washington st. j23

IMPORTANT WORK—Now in the course of publication, a Dictionary of Arts, Manufactures, and Mines, containing a clear exposition of their principles and practice, by Andrew Ure, M. D.—illustrated with 1211 engravings.

To any person sending us five dollars at one time, in advance, we will forward the numbers by mail, as soon as they come from the press. To suitable Agents, this affords a rare opportunity, as we can put the work to them on terms extraordinarily favorable. Seven dollars will be charged for the work when complete. Address, post paid, SAXTON & PEIRCE, No 133 Washington st., Boston. j16

BOSTON CIRCULATING LIBRARY.—Recently added:—Forest Life, by the author of a New Home; Diary and Letters of Madame D'Arblay;—Cleaveland's Voyages and Commercial Enterprises Fathers and Sons, by Theodore Hook; Italy and the Italian Islands, &c. Terms $4 per annum; 6 mos. $2 50; 3 months, $1 50; 1 month, 75 cents. WM. CROSBY & CO, 118 Washington st. j16

MOORE'S POETICAL WORKS—The Poetical Works of Thomas Moore, complete in 10 vols, 12mo; collected by himself; illustrated with two beautiful steel engravings in each volume—London—for sale by W. CROSBY & CO, 118 Washington st. j16

NEW BOOKS—New Novel—Sir Henry Morgan, the Buccanier; Druitts Modern Surgery; Kebles Childs Christian Year; Tennyson's Poems, 2vols, 12mo; Sophocles Romaic Grammar; Forest Life, by author of A New Home; Observations on the Bible, by Elliot; Johnston's Elements of Agricultural Chemistry; Bakewell's Republic of Rome, 12mo, for schools; History of Otterdingen; Zenobia, or letters from Palmyra, 4th edition; Whately's Kingdom of Christ; Borrow's Gypsies of Spain; Parker's Discourse of Religion, &c; Twice Told Tales, by N. Hawthorne, 2 vols, 16.mo—for sale by J. MUNROE & CO, 134 Washington st. j16

A NEW AND IMPROVED EDITION.—Mitchels Reference and distance Map of the U. S. and Mitchels Map of the World a Mercatory Projection Map is five feet ten inches in length, and four feet ten inches in breadth; engraved, printed, colored and mounted in the most elegant style. It is constructed on a scale of twenty-five miles to an inch, according to the method known as Flamstead's improved projection. On it will be found upwards of 12000 counties, districts, parishes, townships, towns &c., arranged in conformity with the census, as published by the authority of Congress; together with all the additional counties, townships, &c., organized since that period, as far as they could be obtained.

In addition to the above, there is a General Map exhibiting the entire territory of the United States, stretching from the Atlantic to the Pacific, and from British America to Mexico; with the stage and railroad routes.

An octavo volume of 342 pages accompanies the Map, containing an index of all the counties, districts, townships, &c.

Orders by Mail will receive prompt attention.

Sold only by TAPPEN & DENNET, 114 Washington street. Agents for the Philadelphia Publishers. jy16

JUST PUBLISHED, Elements of Agricultural Chemistry and Geology. By F. W. Johnston, M. A. F. S. This treatise is intended to present a familiar outline of the subjects of Agricultural Chemistry and Geology, as treated of more at large in my Lectures, of which the first part is now before the public. Also, Cabbitt's American Gardener.

For sale by SAXTON & PEIRCE, 133 Washington st. jy9

BOOKS PER CALEDONIA—The Nautical Almanac and Astronomical Ephemeries for the year 1842, published by order of the Lord's Commissioners of the Admiralty—Knights's Guide to Service, &c—fresh supplies of Druitt's Surgeon's Vade Mecum—Alison's French Revolution; Brande's Manual of Chemistry; Ayscough's Index to Shakspeare, &c. &c. Just received and for sale at TICKNOR'S, corner of Washington and School sts. j9

NEW BOOK—Forest Life, by the author of a New Home, Who'll Follow, in 2vols, 12mo—just published; for sale by J. MUNROE & CO, 134 Washington st. jy9

JAMES'S LAST NOVEL—Morley Ernstein; or the Temants of the Heart, by G. P. R. James, complete in 1vol, 12mo—for sale by J. MUNROE & CO, 134 Washington st. j9

LEILA, or the Siege of Grenada; and Calderon the Courtier, by the author of Rienzi, Eugene Aram, &c. illustrated with splendid engravings from drawings, by the most eminent artists, under the superintendence of Mr Charles Heath, and a fine portrait of Bulwer—for sale at TICKNOR'S, corner of Washington and School streets. jy9

SACRED MUSIC—New Work—Now in press and will be published early in August, the Boston Musical Education Society's Collection of Church Music, published under the sanction of the B. M. E. Society—to consist of original Psalms, Hymn, select pieces and chants; also the Church Service entire, Te Deums, Responses, &c. It will also contain, in addition to other works, a treatise on the voice.

It is well adapted to the service of all christian denominations, and is respectfully recommended to the notice of teachers and choirs throughout the country. Many of the principal churches and societies in Boston have already agreed to adopt it in their choirs when published.

Compiled by B. F. Baker, President of the B. M. E. Society, and conductor of music at Dr Channing's, and J. B. Woodbury, organist at the Odeon.

SAXTON & PEIRCE, 133 Washington st., Publishers. july 2

NO. 10 OF URE'S Dictionary of Arts, Manufactures and Mines is published and ready for delivery to subscribers—price $5 in advance; $7 when completed; published by SAXTON & PEIRCE, No 133 Washington street. jy2

PRICE REDUCED from $1 to 75 cents—Gove's Lectures; Lectures to Ladies on Anatomy and Physiology, by Mary S. Gove—published by SAXTON & PEIRCE, 133 Washington st. jy2

LETTER TO THE FRIENDS OF REV. F. T. GRAY, and the Bulfinch street Society, occasioned by Strictures on two Sermons, preached by him, on Sunday, Nov. 29, 1841, at the Bulfinch street Church, by a proprietor of said Church—Just published and for sale by J. MUNROE & CO, 134 Washington st. jy2

OBSERVATIONS ON THE BIBLE, for the use of young persons, 1vol, 12mo—just published and for sale by J. MUNROE & CO, 134 Washington st. jy2

WARE'S INQUIRY, concerning Religion—An Inquiry concerning the foundation, evidences and truths of Religion, by Henry Ware, D. D., 2v, 12mo—published and for sale by J. MUNROE & CO, 134 Washington st. jy2

BARRETT'S LECTURES—A course of Lectures on the doctrines of the New Jerusalem Church, as revealed in the Theological writings of Emanuel Swedenborg—delivered in the city of New York during the winter of 1840—41, by B. F. Barrett, Pastor of the First Society of the New Jerusalem Church in New York—a few copies for sale by J. MUNROE & CO, 134 Washington st. jy2

MAGAZINES FOR JULY—New Vols—JORDAN & CO, 121 Washington street, this day issue the following works, comprising new volumes, and affords the most favorable chance for new subscribers—

The Lady's Book, with three rich plates, and articles from Miss Sedgwick, Willis, Arthur, Leslie, Mrs Hall, &c.—$3 per year, or 25 cents singly.

Graham's Ladies' and Gentleman's Magazine, with beautiful engravings, and an excellent variety of reading articles—$3 per year, or 25 cents singly.

The Ladies' Musical Library, with thirteen pieces of new and popular Music; beautifully got up, and containing a choice variety of the best songs, duets, marches, waltzes, quadrilles, &c—$3 per year, or 25 cents per No.

Ladies' Pearl—with engravings, monthly, at $1 per year. This Magazine is edited by a clergyman, and its contents are of the most pure and elevated character. Orders for the above or any of the Magazines of the day, promptly executed; address JORDAN & CO, 121 Washington st. jy2

MONTHLY MISCELLANY for July—This day published—Contents—Letter to a friend on Religious Experience; the Paupers' Funeral; the Identity of Jesus after and before his resurrection; a visit to Canada; an illustration of the Social Power of Christianity, a sermon by Chandler Robbins; the voices of the Day; Reply to a Friend; Take heed to thyself; the Throne of Grace; Notices, Intelligence. A new volume commences with the present number—subscriptions received by the publishers—W. CROSBY & CO, 118 Washington st. jy2

GREAT NATIONAL WORK.

TAPPAN & DENNET, No. 114 Washington st., Boston, propose to publish by subscription, in fourteen numbers, at the low price of twenty-five cents each number, the Life of Washington, by Jared Sparks. Each No. to contain between 40 and 50 pages, and to be embellished with the following fine steel and copperplate engravings, viz:

1. Portrait of Washington, at 40, by Peale. 2. Portrait of Mrs. Washington, at 26, by Woolaston. 3. View of Mount Vernon. 4. Battle of Braddock's Defeat. 5. Head Quarters at Cambridge. 6. Plan of Boston and Environs. 7. Head Quarters at Morristown. 8. Head Quarters at Newburg. 9. Plan of Farms at Mount Vernon. 10. Battle of the Brandywine. 11. Portrait of Washington, by Stuart. 12. Encampment at Valley Forge. 13. Battle of Germantown. 14. Facsimilie of Washington's Hand Writing.

The Portraits were copied from the original paintings. The plans, sketches, and other engravings, have been compiled from the best drawings, as well English and French as American. Special aid was derived from a series of manuscript drawings in the possession of General Lafayette, which are executed with scientific accuracy and beauty. The first number will be issued on the first day of August, 1842.

Active and trustworthy men can find employment in procuring subscribers for the above work.

Postmasters and others who obtain subscriptions, and become responsible for five copies, shall receive a sixth copy gratis. They will please to let the publishers know by the 1st of August, how many copies are subscribed for, and how they shall be forwarded.

A liberal discount will be made to periodical agents. jy2

DR. CHANNING'S WORKS—The works of W. E. Channing, complete in five volumes, for sale by W. CROSBY & CO, 118 Washington st. jy2

NEW BOOK, by the Author of New Home.—Forest Life; by the Author of a New Home; 2 vols, 12mo—this day published; for sale by WM. CROSBY & CO, 118 Washington st. j2

EVERY LADY her own Flower Gardener, by Louisa Johnson, containing simple and practical directions for cultivating Plants and Flowers in the Northern and Southern States. Also—Flora's revealings and hints for the management of Flowers in Rooms, etc. With brief botanical descriptions of Plants and Flowers, the whole in plain and simple language, expressly calculated for popular use—18mo. Fresh and large supply this day received by WM. CROSBY & CO, 118 Washington st. jy2

COMMON SCHOOL GRAMMAR—The Common School Grammar—A concise and comprehensive Manual of English Grammar, containing in addition to the first principles and rules briefly stated and explained, a systematic order of Parsing, a number of examples for drilling exercises, and a few in False Syntax, particularly adapted to the use of Common Schools and Academies, by John Goldsbury, A. M., Teacher of the High School, Cambridge—published and for sale by J. MUNROE & CO., 134 Washington st. j18

RECENT PUBLICATIONS—Duty of the Free States, 2 parts, by W. E. Channing; Diary of Madame D'Arblay, 2 vols; Livermore's Commentary, vol 2; Poetical Remains of Miss Lucy Hooper; Letter to Dr. Channing, by O. A. Brownson;

POETRY.

HYMN, BY J. BOWRING.

O let my trembling soul be still,
While darkness veils this mortal eye,
And wait Thy wise, Thy holy will:
Wrapt yet in fears and mystery,
I cannot, Lord! Thy purpose see;
Yet all is well—since ruled by Thee.

When mounted on thy clouded car,
Thou send'st thy darker spirits down,
I can discern Thy light afar,
Thy light sweet beaming through Thy frown;
And, should I faint a moment—then
I think of Thee,—and smile again.

So, trusting in Thy love, I tread
The narrow path of duty on:
What though some cherish'd joys are fled!
What though some flattering dreams are gone!
Yet purer, brighter joys remain:
Why should my spirit, then, complain?

MISCELLANEOUS.

For the Register and Observer.

CELEBRATION AT NEEDHAM.

Messrs. Editors,—In looking over your columns last week, I was disappointed at not seeing a notice of the 4th of July Celebration in Needham, and although comparatively a stranger there, I cannot forbear describing to you that most delightful occasion. Half an hour's ride from the city on the Worcester Railroad brought me to that pleasant little town, the genuine hospitality of which is a fair specimen of New England character. The town is somewhat peculiar, for it is old-fashioned and new fashioned. It prefers old-fashioned comfort and respectability, to modern show, and yet it is new-fashioned, for it enters into all the improvements of a moral and intellectual nature with a zeal which you seldom see surpassed. I went to the town house (about five minutes' walk from the depot) at eleven o'clock—and there I found assembled a crowd of happy faces, all full of the enjoyment of the scene. They came, as such assemblies usually do in the country, in every sort of vehicle, from the comfortable carry-all (literally) to the hay-cart and open wagon of the farmers, trimmed with green boughs. The procession was formed and under way at 12 o'clock, M., and headed by elderly men, officers of the society and speakers of the day, under the escort of E. H. Whitaker as Chief Marshal. Next came the district schools, six in number, led by their respective teachers, with appropriate banners. This was the pleasantest part of the procession; the children were quiet and orderly, and were attended by numerous efficient marshals, both ladies and gentlemen. After the schools came, led by the 'Needham Temperance Banner,' the members of the Temperance Societies in both parts of the town. A fine band of music accompanied them to the spot selected for the occasion, which was a beautiful grove near the town house, where seats had been erected and a platform for the Orators of the day. The meeting was opened by an appropriate prayer by the Rev. Mr. Sanger of Dover. He was succeeded by Rev. Mr. Kimball of Needham, the President of the day, who addressed the assembly in a highly impressive and eloquent manner. The Declaration of Independence was then read by Mr. D. H. Ritchie; addresses were made by Mr. Kingsbury, Mr. B. G. Kimball, and Rev. Mr. Maynard of Needham, and by Mr. Sanger of Dover. They abounded in valuable information and interesting facts, but I have not time to enumerate the details. Appropriate songs and music by the band filled up the intervals, until three o'clock, when the procession formed in the same order as before, and adjourned to a neighboring grove, where a most delightful collation had been prepared by the ladies. It would be doing injustice to the ladies of Needham not to mention that they have shown themselves extremely interested in promoting the temperance cause in that town. After partaking of the refreshments so liberally provided, spirited addresses were made by Mr. Lyon of Boston and Mr. Locke of Charlestown, several original songs were sung, sentiments and resolutions were offered, and several volunteer toasts were drank in the strength of cold water and with as much apparent interest, as if they had been drank in the strength of wine or brandy. If there were time I would give some of these toasts. Many names were procured for the cold water army, and the procession returned to the town hall and separated after passing the resolution to meet again on the next 4th of July. More than a thousand people were collected on this occasion. Such celebrations do more good I think than a great number of temperance lectures in promoting the cause. Every one enjoyed the day which we psssed in the groves. It was a lesson to all hearts. There were old men, bowed under the weight of infirmities, and who had been bowed lower by degrading habits, 'sitting clothed, and in their right mind;' men who could well remember the declaration of '76, came with almost the energy of young life to sign a second declaration of Independence in '42. It was pleasant to feel ourselves among the quiet harmonies of nature—to see the waving trees, and to listen to the distant song of the bird as it flew unharmed from the branches; but how far beyond and above these enjoyments, was the thought of the moral energy and power which had collected the people of this simple and quiet village on such a day and for such a purpose. In the midst of the glory and majesty of Nature a far nobler sight was presented of men in the full vigor of their powers, encouraging and aiding infirm and feeble resolution to conquer in the strife over moral disease and death; of women in the beauty of pure hearts, calling the erring and the wandering to come to the clear fountains and drink to thirst no more; of young children hand in hand earnest to march in the ranks of a cold water army, under a cold water commander. It was a glorious Independence, and I am sure it will never be forgotten.

Yours, &c., A SUBSCRIBER.

SUNDAY SCHOOL CELEBRATION ON THE FOURTH, IN FANEUIL HALL.

At the interesting meeting of the Baptist Sunday schools, which took place on the 4th of July, in Faneuil Hall, Jonathan Chapman Esq., the Mayor of the city, who was present by invitation, addressed the children as follows:

My Young Friends,—I have been informed that it was your intention, as members of your Sabbath Schools, to celebrate this anniversary of your country's independence, by assembling in Faneuil Hall, and I have been asked to meet you here and to say a few words to you. I felt gratified by the invitation, I assure you, and have come with all my heart. Even amidst many duties pressing upon me to-day, I was anxious to see you here, not so much with the expectation of being of any great service to you—for I know that for this you look to others around me, who are less strangers to you than I am—but for my own sake, and that I might catch the spirit which such a scene cannot fail to inspire. And believe me when I tell you, that amongst all the spectacles which these venerable walls have witnessed, I do not believe that a more beautiful, touching, and improving one can be found, than that which this day presents.

The Sabbath school has met in Faneuil Hall. Though simple an expression, yet how full of meaning. The Sabbath school—that earliest home, next to the domestic fireside, of youthful piety, principle and patriotism,—that institution, which next, and sometimes more than a parent's influence, shapes and forms the moral character of the young,—that primary school of Christianity, and therein of true liberty,—the Sabbath school has this day gathered in this temple dedicated to that same true liberty, and where first was kindled the spirit and aroused the energy which has secured to you the blessings of being the subjects of a free government, and of living in a land of which schools and churches are the ornaments and defence, and where minds and souls are free. Fit place for such a meeting—fit meeting for such a place! Would, my young friends, that I had time and abilities to make all the uses of the scene before me, of which it is capable. But let it not be lost upon you, I beseech you. What your eyes see, and your hearts feel, treasure up in your memories.

Learn that the Sabbath school is one of the chief supports and reliances of a free government. Think not that you have nothing to do for your country, until you become men and women. You are at this moment, in these schools which are assembled here, doing that for your country, the importance of which you cannot estimate. Christianity and its influences are indispensable to the perpetuity of freedom. Unless the rising generation, of which generation you are, shall grow up in the fear of God, with the true principles of self government established in their hearts, the wreck of free institutions is sure. You are now preparing to be citizens, and by your characters as such, you will exert a mightier power than all magistrates and all possessors of the titles of outward rank, or the badges of outward power. Believe me, so intimate is your connection as Sunday school scholars with your future position amongst your fellow men, that every good Sunday school scholar who is faithful to his privileges, and true to his teachers and to himself, will be a good and respected citizen, and every bad and faithless Sunday school scholar will be a bad citizen.

I am speaking, I have no doubt, in the presence of your parents and teachers. Let me commend to their consideration this important thought, of the influence which these schools are exerting upon the character and the fate of the country. You hold not, perhaps, outward office; but in these children of your care, you wield mightier weapons, for good or for evil, than iron or steel can furnish. Instil into their minds right principles,—imbue these Sunday school scholars with the true spirit of Christianity, and you will raise for your free country a host of defenders more powerful than an army of Napoleons. Give me but the control of these infant minds,—make me but the master of your Sabbath and common schools, and I will control the destiny of this country, with surer success, than if this hall were crowded with men ready to do my bidding.

Is not Faneuil Hall, then, my young friends, I repeat it, a fit place in which you should learn a lesson to-day? But remember that you have a part to perform. Your parents and teachers can do much, but you can do more. You must be faithful to your privileges in these schools, if you would make them and yourselves blessings. Even now, in your early years, you must display the fruits of that piety which is the foundation of all that is good,—a love of order,—a respect for law and authority,—a generous regard for others,—and a spirit of self-devotion to good, in all the relations which you sustain. These will ripen into the manly and womanly virtues, and you will pass from these schools into active life, the ornaments and supports of your blessed country.

I wish I could stay longer with you to-day, and talk further with you on these interesting subjects. But I must tear myself away. Do not forget that you are even now preparing to be citizens of a free government,—of a government that depends for its existence upon the intelligence and virtue of its children. Soon you will have that government in your keeping. Do not lose the association of your Sabbath school with Faneuil Hall. Do not forget this day. You will go out to the duties of life, its trials, its temptations. We all need some talisman. Next to your Bible, be this day, this place, this occasion yours. Be faithful hero, that you may be faithful in all other relations.

Do this, I beseech you, for your country's sake. Do it also for your own. You are now, it is true, in your early days; but they are the most important ones. Whatever may be the length of your life, these are the most important years to you. Even if you attain old age, it is a mysterious, but beautiful law of your nature, that the recollection of these early days will be the last to fade from your minds. When all the bustling and exciting scenes of manhood shall have passed away, then will come back to you these days of early youth, fresh as the dew-covered flowers of spring. The morning becomes in its turn the evening star. So use these early days, my young friends, that they shall be the green spots of your memory in life's closing hour. So use them that you may be ready for life, for death, and for eternity.

Let me, in conclusion, pray that God may bless you, and that a long and happy life, and heaven at last, may be the portion of each one of you.

We learn from the *Christian Watchman*, from which we have copied the foregoing, that 'during the delivery of this address His Honor, the Mayor, was repeatedly cheered by the boys who were unable to restrain their happy feelings. When he closed, two very small lads presented him each a wreath of flowers, and all the children arose and cheered him anew as he left the Hall. His Honor and the children appeared mutually pleased with their acquaintance.'

Afterward, says the *Watchman*, 'the following original and witty dialogue was spoken by two small boys. John Hancock was a famous patriot of the revolution, and President of the Convention which declared Independence. His mansion, as many of our young readers know, still stands on Beacon street, near the State House. Samuel Adams, another sturdy old Boston patriot, toiled and suffered with him in the cause of American liberty. These venerable men are supposed to be awaked by the voices of so many children, and coming down from their picture frames converse about the scene before them.'

JOHN HANCOCK *enters, yawning, rubbing his eyes, and looking amazed; at last he speaks.*

HANCOCK. *Bless my senses!* What can be the meaning of all this noise? I should think I heard a hundred children singing! Strange music, this, for Faneuil Hall, if I am in Faneuil Hall, and not somewhere else. What a host of boys and girls! It can't be the Hall! Or, if it is, then I'm not here, but somewhere else, as sure as my name is John Hancock;

And, yet, there are all the old familiar busts and portraits. But what does this collection of young folks signify? It cannot be a Caucus. Boys and girls do not go to Caucuses:—at least the *girls* did not in my day! But luckily here comes my old friend Samuel Adams, stepping out of his picture frame as briskly as though he had not been dead and buried these forty years. I will ask him what can be the meaning of such a congregation of babes and sucklings.

Enter Samuel Adams.

Good morning, old friend!

ADAMS. Good morning, Governor! What has brought you down from your nail to-day? Don't you like to *hang, or be hung*, even in the form of a portrait?

H. I see you love your joke yet, Mr. Adams. But pray tell me what has brought all these boys and girls here to-day? Did honest Peter Faneuil, up there, ever expect that his old Hall would be turned into a School house, or a Nursery?

A. My dear Governor, this Hall you know, is '*the Cradle of Liberty*,' and where you find *cradles!* you always expect to find *children!* We seldom see more than two in a common cradle; but here is one large enough to hold 2 or 3,000, and not rock over, either!

H. But what are they here for? Are they nursery politicians, met to revolutionize the government of the old folks!

A. Oh, not at all. They are not politicians. They are the pupils of our Sunday Schools.

H. 'Sunday Schools!' You horrify me. Are Bostonians so wicked as to let their public Schools keep on Sunday! Alas for the good old days of our Puritan Forefathers!

A. Why, Governor, what a stupid old fellow you——I beg your pardon,—but how is it possible that you have been hanging up there in your gilt picture frame these forty years, with your eyes wide open all the time, not even stopping to wink, and yet not know what a Sunday School is.

H. 'My eyes wide open!' What have I ever seen here but Caucuses, and Fairs, Conventions, and Dinners? Never before have troops of children crowded in, after this fashion: though to be sure, some years ago the medal scholars of our Grammar Schools, used to be brought here to drink punch and champagne!

A. I know it. But those days are past. *Punch*, is at length *punched* out of fashion; *cham*-pagne and *real* pain are found to be inseparable friends and dangerous neighbors; and our *medal* scholars now, do not *meddle* with either wines or liquors.

H. But I beg you tell me what a Sunday School is! If it be not a breach of the Sabbath, what is it?

A. Why, if it be a *breach*, it must be a *pair* of *breeches*, for every school meets twice each Sunday!

H. Ha! Ha! That is not a bad pun, thought it is made out of whole *cloth*. I should like a serious answer however.

A. Well, then, let me tell you that a Sunday School is an institution that brings young children together every Sunday to study the Bible and be taught their duty to both man and God. At the time we lived and died, Sunday Schools were unknown. But now you will find them all over the land. This immense crowd of children is only one fifth part of our Boston scholars. They have met here in the old Cradle on this glorious day, to praise God for what he has done by us and others, for them and their fathers. And oh, what sacrifice can be more acceptable to God, or what spectacle more pleasant to man, than such an outpouring of young and innocent hearts.

H. I thank you for this information. The spectacle is, indeed glorious. How often in reading the 31st chapter of Deuteronomy, I have admired that dying command of Moses, which ordered the Israelites on their arrival in the promised land, to assemble every seventh year, men, women and *children*, and read over the Law of God together. But it seems to me that this Sunday School Institution is even more admirable; for it operates, not every seventh year, but every seventh day, and must make all its pupils familiar with Christian truth.

A. Such is the fact, Sir. And it is certain to make good citizens as well as Christians. A good Christian can never be a bad Republican, for while love to both God and man is the essence of Christianity, love to man is the essence of Republicanism.

H. You are right, Mr. Adams, and I rejoice to see these scholars here. Indeed I shall never greatly wish to see another Caucus here, much less a mere dinner party. The clatter of knives and forks is not half so musical as childhood's careless prattle: one happy laugh of boy or girl, is far better than the popping of a hundred corks: and the best dinner song is far inferior to one of these children's hymns.

A. I think so myself; and yet this very company came very near being driven out of this Hall to-day, at the point of——

H. ——the bayonet?

A. Oh, no! But at the point of a knife and fork!

H. How, pray? I do not understand.

A. The Aldermen having promised the Hall to the scholars, the other branch of the City Authorities, the Council, determined to have a public dinner here, and, of course to exclude the children; thinking, I suppose, that five hundred men and their dinners, would fill the Hall, and that the scholars could easily be accommodated elsewhere: as though three thousand boys and girls would not occupy more space than any five hundred eaters in Boston, before or after dinner!

H. Well, how was the matter settled?

A. Very curiously. The Council fell into doubt and difficulty about their own dinner—the question being whether to furnish wines and liquors, or only water and lemonade. As the City refuses to license dram-shops, many of the Counsellors thought that it ought not to give away drams; lest they should be guilty of preaching one doctrine and practising another.

H. Such a procedure, indeed, would be stopping the tap and opening the bung-hole: or as we used to say, when boys, it would be 'straining at a *gate* and swallowing a *saw-mill*.'

A. So some Counsellors said. But others thought that a dinner without *spirits* would be a *spiritless* affair, that *cold water* would be *cold comfort*, and a *lemonade* dinner would be a *lamen-table* entertainment! For a while the dispute was severe; *cold water* seemed likely to get them into *hot water*, and many grew *excited* by the debate, who would never have got excited at dinner.

H. Why, Mr. Adams, you must certainly have died of an apoplexy of puns! You can hardly open your mouth but out jumps a joke. But go on with your story.

A. Well, after the Council had fully discussed and *digested* the subject—

H. And a good dinner ought always to be well *digested*, Mr. Adams.

A. Who is the punster, now Governor? You forget, however, that the digestion should always come *after*, not *before*, the dinner. But, to proceed:—after thus debating the question, the Counsellors very kindly concluded to abandon their dinner and give the Hall to the children.

H. A correct decision, my dear sir, and one that makes some three or four thousand people very happy, and very grateful. But while we are talking of collations and dinners, these little folks are looking tired and hungry. It may do very well for a couple of ghostly old fellows, like you and me, who have not tasted food these forty years, to go without eating, but boys and girls must have their bread and butter. We had better go back to our *gilt* frames, thanking Providence that no other *guilt* is connected with our memories; and allow me to say, (by way of parting pun,) that while we go into our pictures and the children go to their luncheon, it may happen, if they lunch upon cold *duck*, that both we and they shall have *canvass-backs* at the same moment.

A. Very good, Governor! Very fair! and though I do not like to part with you or them, I saw by the sparkle of their eyes, when you spoke of eating, that it is time for us to be off. When a child is hungry he don't like long speeches. The only *tongue* he cares for then, is *boiled tongue*, and the best joke you can offer him is less welcome than the *merry thought* of a chicken.

H. Good by, then Mr. Adams. If we thought it a hard fate to be *hung* here by our friends, how much harder is it now to be our own executioners, and *hang ourselves* over again! Good bye!

[*Hancock retires.*

A. Good bye! Yet I cannot return to my sepulchral silence, without one more fervent expression of gratitude to God, for this most delightful exhibition. Oh that all these ancient Worthies, whose familiar faces I see round and above me, were here like me to enjoy it. Venerable men! in these pure and happy youths, behold the harvest of your hopes and toil! The prayers you uttered, and the blood you shed, in the dark hour of your country's peril, have sprung up into joyous, virtuous life and action. Behold them, all bright and beautiful, before you! In the air of liberty, and the sunshine of religious truth, generation after generation has arisen—is arising—shall arise,—to inherit the freedom and the virtues of their Revolutionary Sires—to shed honor on the name of America,—swell the song of patriotism, and the chorus of devotion, in this *the Cradle* of American Liberty: God grant, that for ages to come, this *Cradle* may still be rocked, as now, and as of old, by worthy hands; and that when Freedom must, at last, find her a grave, that grave may be the sepulchre of Time himself—the final consummation of all things! [*Adams goes out.*

POETICAL REMAINS OF MISS HOOPER—Poetical Remains of the late Lucy Hooper, collected and arranged, with a Memoir, by John Keese, 12mo

'I see thee still;
Thou art not in the grave confined—
Death cannot claim the immortal mind;
Let earth close o'er its sacred trust,
But goodness dies not in the dust.'—*Sprague.*

This day published—for sale by WM. CROSBY & CO., 118 Washington street. j25

KEBLE'S CHILDS CHRISTIAN YEAR—The Childs Christian Year; Hymns for every Sunday and Holyday; compiled for the use of parochial Schools, first American, from the second English edition, adapted more especially to pastoral and domestic teaching—for sale by J. MUNROE & CO, 134 Washington st. j16

BRISBANE ON ASSOCIATION—The Social Destiny of Man, or association and reorganization of industry, by Albert Brisbane—a few copies for sale by J. MUNROE & CO, 134 Washington st. j9

HOWITT'S BIRDS AND FLOWERS—Birds and Flowers, and other country things, by Mary Howitt, a few copies, being balance of the edition—for sale by J. MUNROE & CO, 134 Washington st. j25

LADIES GAITER BOOTS—A beautiful article of Ladies black and light Gaiter Boots—just finished and for sale low, by T. H. BELL, 155 Washington st. j18

ONE PRICE STORE.—Arrangements have been made to make up to order, Cloths, Cassimeres and Vestings, in the best manner, and at very low prices. An experienced Tailor will be in constant attendance, who will make or cut garments in the best and most economical manner. Persons who prefer to purchase cloth and have their garments cut, are assured that the utmost care will be used for a good fit. All those who practice economy in the cost of their clothing, will find this a good opportunity to make a saving, and be attended with no trouble.

Just recieved from New York, and assortment of good quality Cloths, Cassimeres and Vestings, at unusual low prices. Constantly on haud, Tailor's Trimmings of every description.

Another lot of those stout Cassimeres, of good quality, have been recieved, and will be sold at the same low price as formerly.

☞ There is no place in Boston where Sheeting and Shirtings can be bought lower than at the One Price Store, No. 28. Washington st. a 16

A CHRISTIAN FATHER'S PRESENT TO HIS FAMILY—Important and interesting work, embellished with several hundred Fine Engravings, just published and for sale at No. 133 Washington st., Boston, entitled

BIBLE BIOGRAPHY; or, the Lives and Characters of the principal persnages recorded in the Sacred Scriptures; practically adapted to the instruction of youth and private families; together with an Appendix, containing Thirty Dissertations on the Evidences of Divine Revelation, from Simpson's Key to the Bible; being a complete summary of Biblical Knowledge, carefully condensed and compiled from Scott, Doddridge, Gill, Patrick, Adam Clarke, Pool, Lowth, Horne, Wall, Stowe, Robinson, and other eminent writers on the Scriptures; embellished with several hundred engravings on wood, illustrative of Scripture Scenes, Manners, Customs, &c.

SAXTON & PEIRCE, Publishers.

AGENTS WANTED.

Persons in the country, willing to act as Agents, will receive all the necessary information, by addressing their letters to the subscribers as above, post paid.

This beautiful and interesting work consists of one large octavo volume, of about 500 pages, printed from new and elegant bourgeois type, on the finest paper. The price is fixed at $2.50 per volume, handsomely bound in gilt, and lettered.

A liberal discount made to those who purchase by the quantity. j11

FAMILIES PURCHASING CLOTH.

FOR Boys' Spring Clothing, are invited to call and examine a lot of Stout Cloths and Cassimeres, manufactured expressly for that purpose, now selling at the ONE PRICE STORE. No. 28 Washington street. We purchase our goods with great care, having particular reference to their intrinsic value, as well as the goodness of the colors, and offer every article as low as it possibly can be afforded, adhering strictly to one price, thus enabling those unacquainted with the value of goods to purchase on as good terms as the most experienced judges. Patterns of our goods will be cheerfully furnished, if any purchaser wishes to compare them with prices elsewhere, as we feel confident the price of every article is as low (to say the least) as at any other store in New England.

a9 KIMBALL & PHELPS.

SCHOOL FOR BOYS.

THE subscriber, Principal of the Hopkins School Cambridge, will receive Boys into his family and pay the most careful attention to their Moral, Physical and Intellectual Education. The course of instruction in the school embraces all branches necessary, as a preparation for entering college, or to fit them for commercial pursuits.

Reference may be made to any of the gentlemen of the University.

Terms—$175 per annum—payable quarterly in advance. The year is divided into four terms of eleven weeks each. Pupils from a distance can, if they choose, remain during the Fall, Winter and Spring vacations, without any additional expense.

EDMUND B. WHITMAN.

Cambridge, Feb. 26. tf feb 26

VALUABLE FRENCH, ITALIAN and Spanish Works, published and for sale by J. MUNROE & CO.

Surault's French Exercises, 12mo; do French Fables 12mo; do French Questions, 12mo—Longfellow's Proverbs Dramatiques, 12mo; do French Grammar—Bellenger's Conversational Phrases and Dialogues.

Surault's Easy Grammar of the Italian Languages; Longfellow's Italian Grammar; Bachi's Phrases and Familiar Dialogues; do Italian Fables, in prose and verse; do Comparative View of the Italian and Spanish Languages, &c.

Sales French and Spanish Course. Sales Spanish Grammar and Exercises, 12mo; Iriat'e y Moratin, with notes, by F. Sales; Bernardo del Carpio, ed. by F. Sales; Columna Espanola, with notes, by F. Sales; Lope y Calderon, Comedias Escogidas, by Sales; La Fontanie's Fables, with notes, by F. Sales—Poppletons and De Cenlis's French Dialogues; De Porquet's English Idions; do do Key to Idons, by F. Sales; do do Parisian Phraseology; Neuman and Barrette's Spanish and English Dictionary, &c.

For sale at 134 Washington st. j25

DAVIES'S COURSE OF MATHEMATICS—Davies's Arithmetic—Designed for the use of Academies and Schools.

Davies's First Lessons in Algebra—Being an introduction to the Science, and forming a connecting link between Arithmetic and Algebra. Davies's Elements of Geometry—This work embraces the elementary principles of Geometry. The reasoning is plain and concise, but at the same time strictly rigorous. Davies's Practical Geometry—Embracing the facts of Geometry, with applications in Artificer's Work, Mensuration and Mechanical Philosophy.

Davies's Bourdon's Algebra—Being an abridgment of the work of M. Bourdon, with the addition of practical examples.

Davies's Legendre's Geometry and Trigonometry—Being an abridgment of the work of M. Legendre, with the addition of a Treatise on Mensuration of Planes and Solids, and a table of Logarithms and Logarithmic Sines. Davies's Surveying—With a description and plates of the Theodolite, Compass, Plane-Table and Level; also, Maps of the Topographical Signs adopted by the Engineer Department; an explanation of the method of surveying public lands, and an Elementary Treatise on Navigation. Davies's Analytical Geometry—Embracing the Equations of the Point and Straight Line—of the Conic Sections—of the Line and Plane in Space—also, the discussion of the General Equation of the second degree, and of Surfaces of the second order.

Davies's Descriptive Geometry—With its application to Spherical Projections. Davies's Shadows and Linear Perspective. Davies's Differential and Integral Calculus. For sale by TAPPAN & DENNET, 114 Washington st. j18

MONTHLY MISCELLANY FOR JUNE—This day published, the Monthly Miscellany for June, edited by Rev. E. S. Gannett—Contents—Grounds of Religious Belief; Means of Religious Growth; Memoir of Rev. Daniel B. Parkhurst; The Holy Spirit—A Sermon; Johns's Poems; Follen's Works; Cuba in 1838.

Notices of Recent Publications.—Channing's Duty of the Free States; Furness's Domestic Worship.

Intelligence.—Dudleian Lecture; Resignation of Rev. Professor Ware; Religious Anniversaries; The Collation; American Unitarian Association; Berry Street Conference; Sunday School Society; Meeting for Missionary Purposes; Massachusetts Bible Society; Congregational Charitable Society; American Peace Society; Society for promoting Christian Knowledge, Piety and Charity; Convention of Congregational Ministers; Evangelical Missionary Society; Society for Propagating the Gospel.

Published by WM. CROSBY & CO., 118 Washington street. j.ne 11

BOOTS AND SHOES—THEO. H. BELL, 155 Washington street, opposite the Old South Church, respectfully informs his friends and the public in general, that he has received his full supply of Spring and Summer Boots and Shoes, of the latest styles, and of every description, consisting in part of Ladies Kid Ties and Slips, of all colors, 75 to 1,25
" Light and Black Gaiter Boots, 2,00 to 2,50
" " " Half Gaiters, 1,25 to 1,50
" " " Gaiter Shoes, 1,25 to 1,50
" Fine Kid and Morocco Village Lace, 1,13 to 1,38
" Fine Kid and Morocco Ties, spring heels and runarounds, 1,00 to 1,25
" Kid Ties and Slips, 50 to 75
Gents Fine French Calf Boots, 5,50 to 6,00
" Fine and Common Calf Boots, 3,50 to 5,00
" Fine Goat Boots, 3,50, to 4,50
" Calf, Goat and seal peg'd Boots, 2,50 to 3,00
" Calf, Goat and Cloth high cut Shoes, 1,75 to 2,25
" Kid Walking Pumps, 1,37 to 1,75
Misses, Boy's and Children's Boots, and Shoes of every description and quality.

Persons in pursuit of a first rate article of Boots and Shoes will do well to call as above, as every article is particularly made for the subscriber and warranted, they can depend upon having a prime article at the lowest market price. A large assortment of French Shoes constantly on hand of the latest patterns. 2mis a 30

SCHOOL FOR GIRLS IN DUXBURY.

THE Summer Term of this School will commence on Wednesday, June 1st. Instruction will be given by competent and experienced teachers in the common and higher branches of English education—the French language—needle work and music. Pupils will receive every necessary attention both in and out of the school.

The Town of Duxbury is located on the sea shore 32 miles from Boston, and is considered a healthy, pleasant resort, especially in the summer season.

Terms, $30 per quarter, including board—Music $10 per quarter, extra. Refer to Rev. Josiah Moore, Duxbury, Alden Bradford, Esq., and Dr. John Ware, Boston. is2m may 7

THEIR'S HISTORY OF THE FRENCH REVOLUTION.—An American Edition of this great work is now in a course of publication in weekly numbers, in excellent style, and accompanied with the French Plates—thirteen in number, done on steel. The work is valuable and well deserves the great sale it has met in France, which, it is mentioned, has reached forty thousand copies at the commencement of the American Edition. It has added much to the reputation of its eminent author, M. B. Theirs, and has been commended as a model of narration and historical criticism. It is issued in a form, that brings it within the reach of the mass of readers; while, at the same time, it stands well in point of excellence. It will be complete in 60 weekly numbers at 12 1-2 cents each. MESSRS. JORDAN & CO., 121 Washington street, alone supply the work here. may 28

COBBETT'S AMERICAN GARDENER.—The American Gardener; a treatise on the situation, soil, fencing, and laying out of Gardens; on the making and managing of hot-beds and green-houses, and on the propagation and cultivation of vegetables, herbs, fruits and flowers, by W. Cobbett—1st American edition. Address (post paid) SAXTON & PEIRCE, 133 Washington st. m28

VALUABLE WORK OF TRAVELS.—Notes of a Tour through Turkey, Greece, Egypt, Arabia, Petrea to the Holy Land, including a Visit to Athens, Sparta, Delphi, Cairo, Thebes, &c., by E. J. Morris—2vols. Just received and for sale by SAXTON & PEIRCE, 133 Washington st. m28

ENGLISH BOOKS, received per Steamer—For sale at TICKNOR'S corner of Washington and School sts—Emigration Fields; North America; the Cape; Australia and New Zealand, giving a comparative view of those countries; the Philosophy of Manufactures, by Andrew Ure, MD. PRS.; Outlines of Geology, by Wm. Brande, FRS; a Month in London, or some of its wonders described, by Taylor; Salmonia, or Days of Fly Fishing, by an Angler; Walton's Lives of Donne, Wotton, Hooker, Herbert and Sanderson; Stewart's Stable Economy, a treatise on the management of Horses; Tales of the Genii, by a lover of the marvellous and the true; Sir William Gell's Pompeiana—the Topography, edifices and ornaments of Pompeii, the result of excavations since 1819; Oxberry's Dramatic Biography and Histrionic Anecdotes; the Table Talker, or brief essays on society and literature; Stillingfleet's Antiquities of the British Churches; Chinese as they are—their moral, social and literary character, by G. T. Lay, Esq; the Book of Archery, being the complete history and practice of the art, ancient and modern, with numerous superb engravings; Letters from the Baltic, 2d edition with 20 etchings; the Dramatic Works of Wycherly, Congreve, Vanburgh and Farquhar, with biographies by Leigh Hunt. j25

MESSRS. ABBOT'S Series of Reading Books.—Just published by W. CROSBY & CO., new stereotype editions of the following popular Reading Books, prepared by the Author of the Rollo Books, School Boy, Path of Peace, etc.

The Mount Vernon Reader, for Junior Classes—The Mount Vernon Reader for Middle Classes—the Mount Vernon Reader for Senior Classes. These books are prepared with special reference to their moral influence on the hearts and lives of the Young.

Of their excellence the publishers have received the strongest testimonials from those who have examined and used them. They are extensively used in the schools of Boston and vicinity, and in many other parts of the country. Teachers and School Committers are invited to send for copies for examination. j4 118 Washington st.

NEW BOOKS for Sunday School Libraries.—Persevere and you must succeed, or the history of Mary Smith—Capt. Hudson, stories for children—Cousin Lucy among the mountains, by Abbot—do. on the Sea Shore, by Abbot—Masterman Ready, part 2d—Biographical stories for children, by Hawthorne—Crofton Boys, by Miss Martineau, &c—for sale by W. CROSBY & CO, 118 Washington st. j4

CRITICAL ESSAYS ON SPECULATIVE PHILOSOPHY—Critical Essays on a few subjects connected with the history and present condition of Speculative Philosophy, by Francis Bowen, A. M., 12mo.

The official and other papers of late Major General Alexander Hamilton, compiled chiefly from the originals in the possession of Mrs Hamilton.

Lectures on Divinity, by the late George Hill, D. D., Principal of St. Mary's College, St. Andrews, edited from his manuscript, by his son, Rev. Alexander Hill, 8vo.

D'Aubigne's History of the Reformation in Switzerland, 3vols. 12mo—for sale by TAPPAN & DENNET, 114 Washington st. j4

ROBINSON'S BIBLE DICTIONARY—For the use of Schools and Young Persons, by Edward Robinson, D. D., illustrated with maps and engravings on wood, 12mo—for sale by TAPPAN & DENNET, 114 Washington st. j4

THE BAPTISMAL QUESTION.—Just published and for sale at TICKNOR'S, corner of Washington and School streets. A Review of Rev. Messrs. Cooke and Towne's Hints to an Inquirer on the Subject of Baptism. By William Hague, Pastor of Federal Street Baptist Church. Also, as above Towne's Hints and Winslow's Sermon. june 4

JUST PUBLISHED—The Four Gospels, with a Commentary, by Abiel Abbott Livermore, volume 2d, Mark, Luke and John.

Second edition, the four Gospels, with a commentary, by A. A. Livermore, volume 1, Mathew.

American Gardner, by Wm. Cobbett, 1st American, from the tenth London edition—price 75 cents.

Phrenology Applied to Marriage, by L. N. Fowler, practical phrenologist.

No. 8 of Dr. Ure's valuable work, a Dictionary of Arts, Manufactures and Mines, illustrated with 1241 wood cuts—subscription price $5.

Bee's Works, in twenty numbers, are now completed and finished at $5 entire. Address SAXTON & PEIRCE, Publishers and Booksellers, 133 Washington st. j4

PALFREY'S LECTURES—Academical Lectures on the Jewish Scriptures and Antiquities, by J. Gorham Palfrey, D. D., L. L. D., vol 2d, Genesis and Prophets—a few sets remaining will be furnished at subscription price, by the publishers, J. MUNROE & CO, 134 Washington st. m7

GREAT NATIONAL WORK—The only Commercial Magazine in the world—Hunt's Merchants' Magazine and Commercial Review, has become a standard for reference, to the Merchant, Banker, Statesman and political economist. The June number, 1842, closed the third year of its existence, completing the 6th half yearly volume. The demand for the pas volumes of this work has been steadily on the increase; so much so, that the proprietor has been compelled to re-print the back volumes, and is now able to supply complete setts of the work, neatly and substantially bound at the subscription price. The circulation of the Magazine is extending in the United States, and throughout Europe, and other parts of the world. Its contents are of standard and enduring value and interest, embracing every subject connected with trade and commerce, currency and banking, mercantile law, commercial regulations, nautical intelligence, &c. Terms, $5,00 per annum.

The July number commences the fourth year of the establishment of this standard periodical, and affords an excellent opportunity of subscribing, to those especially who do not feel able to possess themselves of the entire work, which we shall be able at all times hereafter to furnish SAXTON & PEIRCE, 133 Washington st., Publisher's Agents, to whom all orders must be addressed. j18

THE ANATOMIST'S VADE MECUM.—A fresh supply of the Anatomist's Vade Mecum; a system of Human Anatomy, by Erasmus Wilson, with 167 illustrations by Bagg, 2d edition, London, 1842. For sale at TICKNOR'S, corner of Washington and School streets. june 11

TALES

FOR THE PEOPLE and their children.—The greatest care is taken in selecting the Works of which the collection is composed, so that nothing either medicore in talent, or immoral in tendency, is admitted Each volume is printed on the finest paper, is illustrated with an elegant frontispiece, and is bound in a superior manner, tastefully ornamented. The following are comprised in the series, uniform in size and style:—

The Poplar Grove, or Little Harry and his Uncle Benjamin, by Mrs. Copley; Early Friendships, by Mrs. Copley; the Crofton Boys, by Harriet Martineau; the Peasant and the Prince, by Harriet Martineau; Norway and the Norwegians; or, Feats on the Fiord, by Harriet Martineau.

Masterman Ready, or, the Wreck of the Pacific. Written for Young People. By Captain Marryat, 2 vols; the Looking-Glass for the Mind; or, Intellectual Mirror. An elegant collection of Delightful Stories and Tales—many plates; Hope On, Hope Ever; or, the Boyhood of Felix Law, by Mary Howitt.

Strive and Thrive; a Tale, by Mary Howitt; Sowing and Reaping; or, What will Come of it? by Mary Howitt; Who shall be Greatest; a Tale, by Mary Howitt.

SAXTON & PEIRCE, 133 Washington street, Publishers and Booksellers. j25

JENKS & PALMER,
PUBLISHERS AND BOOKSELLERS,
131 Washington street, Boston.

☞ Furnish Country Traders, Towns, School Committees and Teachers on fair terms. j4

CLOTH STORE AND TAILORING ESTABLISHMENT, at 44 Washington street, 10 doors north of the Post Office.

JOHN H. PRAY offers to purchasers, at the lowest prices for cash or approved credit, his customary large assortment of German, French, English and American Woollen Goods and Summer Stuffs, for gentlemen and boy's wear. Also, Vestings of all sorts, and Trimmings for garments of the best qualities.

☞ Having recently secured the services of an experienced Tailor, he has made arrangements to make to order at short notice, in the best manner, and fashionably and satisfactory to those ordering them, Dress Coats, Vests, Pantaloons, Cloaks, Frock Coats, Surtouts and Over Coats of all descriptions. Also, Jackets, Vests and Pantaloons for Boys, and to cut all such garments, and to make alterations and repairs at prices as low as are charged by any others, where the work is done equally well. 3m m5

DICKENS WORKS FOR $4.—Pickwick Club, Nicholas Nickleby, Sketches Oliver Twist, Humphreys Clock, Barnaby Rudge, by Charles Dickens in a readable type and on good paper, for sale by J. MUNROE, & CO. 134 Washington st. a 23

HAHNEMANN.—Doctrine et traitement Homoeopathique des maladies chroniques traduit de L'Academie Royale de Medicine, in 2 vols.

Traite de Matiere Medicales, ou de L'Action pure des Medicamens Homeopathiques, in 3 vols. Just received from Paris, and for s